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ANNUAL Archæological Report, 1907. Being part of Appendix to the Report of the Minister of Education, Ontario. Toronto: L. K. Cameron, 1908. 8°, 121 p., ill.

BLOOMFIELD, J. K. *The Oneidas*. New York: Alden Brothers, 1908. 8°, x, 7-395 p., 81 ill.

"There has been made little or no attempt to give a statistical account of Indian treaties, Reservation transfers, or Government dealings with the Nation, but simply to record such customs and events of their past and present as may be of general interest."
— *Preface*.

BRUNER, FRANK G. *The hearing of primitive peoples*. An experimental study of the auditory acuity and the upper limit of hearing of whites, Indians, Filipinos, Ainu and African pigmies. (Columbia University, Archives of Psychology, No. 11.) New York: Science Press, 1908. 8°, iv, 113 p.

See review, page 463.

CHANNING, WALTER, and WISSLER, CLARK. *The hard palate in normal and feeble-minded individuals*. (Anthropological Papers, American Museum of Natural History, I, pt. v, p. 283-349, 9 pl., New York, 1908.)

CURTIN, JEREMIAH. *The Mongols*. A history. With a foreword by Theodore Roosevelt. Boston: Little, Brown, and Company, 1908. 8°, xxvi, 426 p., map.

DUNN, JACOB PIATT. *True Indian stories with glossary of Indiana Indian names*. Indianapolis: Sentinel Printing Co., 1908. 16°, viii, 320 p., ill.

FOY, W. *Führer durch das Rautenstrauch-Joest-Museum (Museum für Völkerkunde) der Stadt Cöln*. 2 Auflage. Cöln: Druck der Kölner Verlagsanstalt A.-G., 1908. 18°, iv, 259 pp., ills.

See review, page 443.

GUÉBHARD, A. *Camps et enceintes*. Conférence publique faite au grand théâtre de la ville d'Autun le 13 Août 1907. Extrait du Congrès pré-historique de France, III^e session (Autun, 1907), 1908. 8°, pp. 997-1036, 121 fig.

See Periodical Literature, page 470.

HARRINGTON, M. R. *Iroquois silverwork*. (Anthropological Papers, American Museum of Natural History, I, pt. vi, p. 351-369, 7 pl., 2 fig., New York, 1908.)

HRDLIČKA, A. *Physiological and medical observations among the Indians of southwestern United States and northern Mexico*. (Bureau of American Ethnology, Bulletin 34.) Washington: Government Printing Office, 1908. 8°, ix, 425 + pp., 28 pl., 2 fig.

LUMPKIN, WILSON. *The removal of the Cherokees from Georgia*. By Wilson Lumpkin. Including his speeches in the United States Congress on the Indian question, as Representative and Senator of Georgia; his official correspondence on the removal of the Cherokees during his two terms as

Governor of Georgia, and later as United States commissioner to the Cherokees, 1827-1841 [etc.]. [Prepared, with a preface, by Wymberley Jones De Renne.] Privately printed, Wormsloe [Savannah, Ga.], 1907. Dodd, Mead and Co., publishers, New York. Two vols., 8°.

MOORE, CLARENCE B. Certain mounds of Arkansas and of Mississippi. Part I—Mounds and cemeteries of the lower Arkansas river. Part II—Mounds of the lower Yazoo and lower Sunflower rivers, Mississippi. Part III—The Blum mounds, Mississippi. Reprint from the *Journal of the Academy of Natural Sciences of Philadelphia*, Vol. XIII. Philadelphia, 1908. 4°, [476-] 605 pp., many ill., including 8 colored plates.

MOOREHEAD, WARREN K. Fort Ancient, the great prehistoric earthwork of Warren co., Ohio. (Phillips Academy, Department of Archæology, Bulletin IV, pt. II, p. 27-166, ill., Andover, Mass., 1908.)

PARKER, THOMAS VALENTINE. The Cherokee Indians, with special reference to their relations with the United States government. New York: Grafton Press, 1907. 12°, viii, 116 p., map, pls. (\$1.25.)

PARMELEE, MAURICE. The principles of anthropology and sociology in their relations to criminal procedure. New York: The Macmillan Company, 1908. 16°, viii, 410 p. (\$1.25.)

See review, page 461.

PEABODY, CHARLES. The exploration of Bushey cavern, near Cave-town, Maryland. (Phillips Academy, Department of Archæology, Bulletin IV, pt. I, p. 1-26, ill., Andover, Mass., 1908.)

REPORTS of the Cambridge Anthropological Expedition to Torres Straits. Volume VI. Sociology, Magic and Religion of the Eastern Islanders. Cambridge (England): University Press, 1908. 4°, xx, 316 p., 30 pl., 70 fig.

The chapters on folktales; birth and childhood customs, and limitation of children; courtship and marriage, trade, quarrels and warfare, magic, religion, and mythical beings, are by A. C. Haddon; those on genealogies, kinship, personal names, the regulation of marriage, and social organization, by W. H. R. Rivers; property and inheritance, by A. Wilkin; funeral ceremonies, and the cult of Bomai and Malu, by A. C. Haddon and C. S. Myers.

RUSSELL, FRANK. The Pima Indians. (26th Report Bureau of American Ethnology, Washington, 1908, p. 3-389, 47 pl., 102 fig. Issued also separately.)

SWANTON, JOHN R. Social condition, beliefs, and linguistic relationship of the Tlingit Indians. (26th Report Bureau of American Ethnology, Washington, 1908, p. 391-485, 3 pl., 15 fig. Issued also separately.)

WRIGHT, ROBERT C. Indian masonry. Ann Arbor, Mich.: Tyler Pub. Co., 1907. 16°, viii, 123 p., ill.

The author discerns relationship between the esoteric rites of certain tribes and those of the Masonic fraternity.

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE. — Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

- Austin** (O. P.) Queer methods of travel in curious corners of the world. (*Nat. Geogr. Mag.*, Wash., 1907, XVIII, 687-715, 7 pl., 21 fgs.) Treats briefly of S. American burro, Delhi camel-wagons, Egyptian wedding procession, Belgian dog milk-wagon, raft of inflated bullock-skins in India, Indian bullock-wagon, Indian "ekka," Hyderabad elephant conveyances, Calcutta palanquin, Indian "push-push," Ceylonese bamboo-covered carts, Carabaos threshing rice in Philippines, Tagalog boys carrying vegetables, Filipinos carrying water in bamboo tubes, Filipinos carrying milk, vehicles in Shanghai, Hongkong, and Yokohama, one-rope (rawhide) bridge across Thelmu river (Uri, India), Madeira ox-sleds, Australian automobile train, etc.
- Bell** (A. G.) A few thoughts concerning eugenics. (*Ibid.*, 119-23.) Dr B. argues that in the case of consanguineous marriages "we do not know conclusively whether consanguinity in the parents produces the defective condition, or whether it simply intensifies a preexisting tendency in the family"; that the importance of the inferior is overrated, "an increase in the superior element seems to be a more important factor in producing improvement than a decrease in the inferior element"; that fellowships should be granted on the condition of marriage rather than celibacy; that legislative restrictions on marriage are unwise. The key to the problem is prepotency.
- Children** of the world. (*Ibid.*, 126-40, 15 pl.) Interesting pictures of Danish, Spanish, Chinese, Japanese, Burmese, Hindu, Hawaiian, Ceylonese, Javanese, Jamaican Negro, Moki, Congo Negro, Egyptian boys and girls, school-children, etc.; also Chinese infant coolies.
- Giuffrida-Ruggeri** (V.) L'antropologia e le arti belle. (*Riv. d'Italia*, Roma, 1907, x, 2, 900-17.) Treats of anthropology in relation to the fine arts. Views of Duhousset, Richer, Thomson, etc., the theories of the Greeks and Romans and of the medieval artists, are discussed, the representation of the male and female forms in particular. Michel Angelo followed the Romans rather than the Greeks and went away from nature, in some ways, in his figures of women, e. g., in the matter of the breasts. According to G.-R., "artistic anatomy ought rather to be called anthropology applied to the fine arts."
- Guébbard** (A.) Camps et enceintes. (*Congr. Préhist. de France*, 111^e Sess., Autun, 1907 [1908], 997-1036, 121 fgs.) Treats, with ample bibliographic references, of "camps" and enclosures of all sorts, ancient and modern, in all parts of the world, their origin, development, etc., — the need of defence was born with that of life in the open air. Cyclopean masonry was succeeded by more complicated architecture in the bronze and iron ages. Prehistoric works, Celtic "forts" and *duns*, Italian *castellieri*, Portuguese *citanias*, Scandinavian *bygdaborge*, Balearic *talayots*, Sardinian *nuraghe*, German *Ringwälle*, Rhodesian kraal-ruins, American Indian *mounds*, Russian *maidans* and *kurgans*, Gallic and Roman walls, etc., are considered. The illustrations are good.
- Koch** (W.) and **Mann** (S. A.) A comparison of the chemical composition of three human brains at different ages. (*Proc. Physiol. Soc.*, Cambridge, 1907, xxxvi-xxxviii.) Gives results of examination of brains of a 6-weeks and a 2-year-old girl and a 19-year-old youth, showing that with the growth of the brain go "a decrease in moisture, pro-

teins, extractives, and ash, a change usually found in growing tissues," and "an increase in cerebriins, lipid sulphur, and cholesterolin."

Lasch (R.) *Die Arbeitsweise der Naturvölker.* (Z. f. Socialw., Leipzig, 1908, XI, Sndabr., 1-12.) Treats of primary and secondary divisions of labor (hunting, fishing, housebuilding, cattle-breeding are originally male occupations; cultivation of food-plants, etc., spinning and weaving, pottery, etc., are inventions and arts of woman; metallurgy belongs to men); individual and cooperative labor (the latter appears often in low forms in the hunt, agriculture, etc., — preparation of the soil for planting, the making of fire, and the working of the metals have been much dependent upon it); division of labor properly so-called (Borneo, sewing of coats by women, but cutting out of figures to be used on them as ornaments done by men; Kafirs, men make clay tobacco-pipes, women pottery in general); calling and profession (operate to cause divisions of labor). In primitive labor there is less monotony and poverty than is generally thought.

Lovejoy (A. O.) The fundamental concept of the primitive philosophy. (Monist, Chicago, 1907, xvi, 357-82.) Treats of words among "three typical savage races, — the North Americans, the races of Oceania, and the Bantu," which "express the general concept of a universal, impersonal, communicable energy," and "are the most important words in the religious vocabularies of the peoples in question, being commonly, but erroneously, taken, by those who have written of those peoples, to mean 'god' or 'spirit.'" Their existence moreover "establishes the existence in the savage mind of the rather abstract idea under consideration" and "throws a good deal of light upon the connotation and correlations of that idea and its place in primitive thought." Such words are the Dakotan (Siouan) *wakanda*, Algonkian *manitou*, Iroquoian *oki*; Melanesian *mana*, Polynesian *atua*, Malagasy *andriamanitra*; Bantu *mulungu*; Masai *ngai*. This idea, according to L., lies at the bottom of very many religious ceremonies, practices, taboos, cults, rites, etc. Recent writers are criticized (e. g., Brinton, Frazer) for paying too little attention to this idea, for which the author proposes the term *manitounism*.

He seems to have missed altogether Hewitt's discussion of *orenda* in the *American Anthropologist*, 1902, N. S. IV, 32-46.

Lowie (R. H.) Catch-words for mythological motives. (J. Amer. Folk-lore, Boston, 1908, XXI, 24-27.) Lists of 29 catch-words in general use and 32 others now proposed.

Manouvrier (L.) *Mémoire visuelle. Visualisation colorée. Calcul mental.* Notes et étude sur le cas de Mlle Diamandi. (R. Éc. d'Anthr. d. Paris, 1908, XVIII, 73-88, 2 fgs.) Gives results of investigations on Miss U. Diamandi, sister of the calculator P. Diamandi, as to visual memory (number-scheme, month and week-schemes), colored vision (numbers 1-9, letters of alphabet, names of days of week, names of persons), mental calculation, etc. M. is of opinion that "any intelligent young person with a good visual memory can become, with appropriate cultivation, a mental calculator like Mlle Diamandi."

Mantegazza (P.) Che cosa è il genio? (A. p. l'Anthrop., Firenze, 1907, xxxvii, 391-8.) Criticizes A. Padovan's recent works *I figli della gloria, Le creature sovrane, L'uomo di genio come poeta-Che cosa è il genio?* (Milano, 1905) and his definition of genius, "a physiological condition of exquisite exceptional nervous sensibility." According to M., "the idea contained in the word *genius* is solely and uniquely empirical."

Mochi (A.) L'indice di curvatura del frontale. (Ibid., 439-45.) Gives results of investigations of the index of the curve of the frontal bone in skulls of 15 adult Italian males and 15 females, 5 children, 2 fetuses, 5 male and 5 female African negroes, 5 male and 5 female Australians, 10 male and 6 female Fuegians, 5 deformed Peruvians, 2 hydrocephals, a microcephal, the skull of Neandertal and that of the *Pithecanthropus*. As having prominent foreheads (index below 87) are reckoned the hydrocephals, fetuses, African negro women and Italian children; as medium (index 87-90) Italian women, African negroes, Italian men; as having retreating foreheads (index above 90) Australian women and men, Fuegian women and men, deformed Peruvians, microcephals, Neandertal man and *Pithecanthropus*. M. is of opinion that the sexual and racial variations of the frontal region are due more to the de-

gree of convexity of the curve and the differences of height than to diverse bilateral or longitudinal development of the *os frontis*.

Nuova (La) convenzione internazionale per l'unificazione delle misure craniometriche e cefalometriche. (Ibid., 325-335.) Lists and describes the cranial, mandibular, and cephalometric measurements recommended in the agreement at Monaco (1906) and approved by the Italian Anthropological Society at its meeting of Nov. 27, 1907.

Schmidt (G.) L'origine de l'Idée de Dieu. Étude historico-critique et positive. (Anthropos, Wien, 1908, III, 125-62, 336-68.) First two sections of a comprehensive discussion of the origin of the idea of God—philological period in first half of 19th century (Müller, etc.), ethnologic period last quarter of 19th century (Lubbock, Spencer, Tylor, Lang, Keane, Frazer, Jevons; Brinton; Chantaple de la Saussaye; Marillier, Reinach; Bastian, Schultze, Ehrenreich, Frobenius; reaction against animism; "pan-Babylonianism," Winckler, etc.), theological position (apologists and philosophers, exegetes—defects of position).

Schrader (F.) Océans et humanité. (R. Éc. d'Anthr. de Paris, 1908, XVIII, 33-45.) Treats of the oceans as influencing human culture, etc. For thousands of years the sea was the Mediterranean (with part of the Red sea and Persian gulf). The absence of tides of any consequence on the shores of the Mediterranean led to the intimate relations with land and sea of the ancient Greeks, their art, etc.

Stolyhwo (M.) Description d'un nouvel ostéophore. (Bull. Soc. d'Anthr. de Bruxelles, 1908, XXVII, extr., 1-2, 1 pl.) Brief description of a new osteophore, permitting the tracing of horizontal diagrams and also such orientation of the skull as to enable the tracing of transverse and sagittal diagrams. It can be used also for long-bones, etc.

Super (C. W.) The archeology of language. (Amer. Antiq., Chicago, 1908, xxx, 10-23.) Discusses attempts to discover "the primitive language" in ancient times (Psammetichus, ideas of Lucretius, etc.) and later (Frederick II of Germany, one of the Great Moguls of India, James IV of Scotland, etc.), the question why does man speak, grammar and speech, dialects, "original" languages of children (data of Hale), etc.

S. thinks these children are "cases of atavism of a particular kind such as are now and then seen in the domain of biology." They help solve the problem of the origin of speech.

EUROPE

Beddoe (J.) On a series of skulls, collected by John E. Pritchard, Esq., F.S.A. from a Carmelite burying-ground in Bristol. (J. R. Anthropol. Inst., Lond., 1907, XXXVII, 215-219, 1 pl.) Gives details of measurements of 11 medieval skulls from the Carmelite burying-ground (the Friary was founded about 1270 A.D.) in the city of Bristol (indices range from 72 to 84). The modern Bristol people are more dolichocephalic. Dr B. is of opinion that the growing type among the English proletariat is a dark long-headed type, and that conjugal selection plays an important part in changes of type.

Blümml (E. K.) Drei Primizlieder aus Tirol. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 88-90.) Texts of three "first mass" songs. The folk treat the first mass of a young priest as his wedding celebration.

Bolte (J.) Der Schwank von der faulen Frau und der Katze. (Ibid., 53-60.) Gives text of two poems (one by Jörg Zobel, written ca. 1455-1456), the other by Mysner, a strolling singer of the middle of the 15th century), treating the theme of the "lazy woman," etc.

— Zum deutschen Volksliede. (Ibid., 76-88.) Texts of 5 German folk-songs (two relating to Batavia in Java) and 6 Hessian songs collected by the brothers Grimm.

— Die Sage von dem unbewusst überschrittenen See. (Ibid., 91.) Notes on legends connected with Lakes Zürich and Laach (also one from Valais) that may have been served as basis for G. Schwab's poem (1826) "Der Reiter und der Bodensee."

— Ein Weihnachtspiel aus dem Salzkammergute. (Ibid., 129-50.) Gives dialect text and music of a Christmas play in 9 scenes, written down by Franz Tschischka (1786-1855) in Vienna, given by him in 1853 to Karl Weinhold and found among his MSS. Relations to several plays of the 16th century are evident from the text.

Brückner (A.) Neuere Arbeiten zur slawischen Volkskunde. Polnisch und Böhmisch. (Ibid., 203-14.) Résumés

and critiques of recent literature relating to Polish and Bohemian folk-lore, publications of Kantor, Wierzbowski, Brückner, Potocki, Nitsch, Klich, Murko, Pracki, Kościński, Steinborn, Mańkowski, Karłowicz, Poliński, Florinskij, Łoziński, von Chłędowski, Wadowski, Handelsman, Ptaszycski, Hahn, Zablocki, Baruch, many articles in journals, etc.

Courthion (L.) *Sobriquets bas valaisans*. (Schw. Arch. f. Volksk., Basel, 1908, xii, 59-62.) Some 30 examples of local nick-names (*blason populaire*) from the districts of Entremont, Anniviers, Sion, St Maurice, Monthey, in the lower Valais, with explanatory notes.

Daucourt (A.) *Noëls jurassiens*. (Ibid., 124-34.) Gives texts of 9 *noëls* of the 18th century from the Jura country. These songs go back to the old mystery-plays of the Middle Ages and survived after the ban of the Church had been laid upon them. In the pre-Noël festivities figured the *tronche de Nâ*, a great piece of pine burned in the *foenta* or little excavation in the wall. Songs were sung while the fire burned.

Detting (A.) *Die Hirsmontagfeier im Kapuzinerkloster zu Arth 1765-1766*. (Ibid., 81-91.) Treats of the celebration of "Hirsmontag" in 1765-66 at the Capuchin cloister of Arth in the canton of Schwyz, with the text of play, etc.

Falls (De W. C.) *Saint Stephen's fête in Budapest*. (Nat. Geogr. Mag., Wash., 1907, xviii, 549-58, 4 pl.) Describes the festival procession (20th August) in honor of St Stephen (d. 1036), the patron saint of Hungary, the costumes of peasants and nobles, etc.

Favraud (A.) *La station moustérienne du Petit-Puymoyen, commune de Puymoyen, Charente*. (R. Éc. d'Anthr. de Paris, 1908, xviii, 46-66, 20 fgs.) Describes the Mousterian "station" of Petit-Puymoyen discovered in Dec. 1906. Stratigraphy, fauna (reindeer, horse, *bovidæ*, wolf, dog, etc.), stone tools (strikers, bolas, *pierres de jet*, discs, scrapers of several sorts, etc.), implements of horn and bone (flakers, etc.), human jaws (two pieces), teeth, etc. These human remains, according to F., strengthen the belief that "the human race peopling Europe at the close of the old paleolithic and at the beginning of the later paleolithic was a race analogous to the Negroes and the Australians of today." See *Siffre*.

Frazer (J. G.) *St George and the Parilia*.

(R. d. Ét. Ethnogr. et Sociol., Paris, 1908, i, 1-15.) Argues that "the Festival of St George at the present day, like the Parilia [great shepherds' festival] of ancient Italy, is a ceremony intended to guard the cattle against their real and their imaginary foes, the wolves and the witches, at the critical season when the flocks and herds are driven out to pasture for the first time in spring." Reprinted from the third edition of the author's *Golden Bough*.

Fürst (C. M.) *Ärkebiskop Andreas Sunesson, en antropologisk studie*. (Ymer, Stockholm, 1908, xxvii, 69-82, 2 fgs.) Anthropometric and other data of the skeleton and skull of Andreas Sunesson (d. 1228), in 1201 archbishop of Lund and primate of Sweden. The cephalic index was 69.9, approximate capacity 1,301 ccm., stature (calculated from long-bones) 172 cm. The archbishop was thus a typical north Teuton. The data are from MS. of A. H. Florman made in 1833 when the grave was opened.

Gray (J.) *Memoir on the pigmentation survey of Scotland*. (J. R. Anthropol. Inst., Lond., 1907, xxxvii, 375-401, 21 pl.) This valuable paper, with 21 distribution maps, tables, etc., gives results of the investigation of the color of hair and eyes, in the 110 districts into which Scotland is divided for the purpose, of about half a million school-children. Fair hair shows about the same distribution for both sexes (in all Scotland the average percentage of fair-haired boys is 24.9); industrial towns (e. g., Glasgow, and especially Dundee) seem unfavorable to blonds. There is 5.3 per cent. of red hair in all Scotland (boys 5.5, girls 5.1) and the proportion is larger among men in cities. The percentage of medium or brown hair is 42.1 (boys 43.3, girls 40.9) and urban conditions favor the survival of brown-haired men. The percentage of dark hair is 25.2 (boys 25, girls 25.4) and of black hair 1.2 (the same for both sexes). The proportion of pure blue eyes for all Scotland is 14.7 (boys 14.6, girls 14.8); of light eyes 30.3 (the same for both sexes); of medium eyes 32.3 (boys 32.7, girls 32); of dark eyes 22.5 (girls 22.8, boys 22.3). The distribution of blue eyes corresponds with that of fair hair, but not that of dark eyes with that of dark hair. Interesting are the high percentages of fair-haired girls in the Dun-

- fermline region (Saxon intermixture possibly) and of red-haired children in N. W. Scotland; of blue eyes in the lower Spey valley (Irish intermixture); of light eyes in Argyshire (Dalriadic Scots from Ireland), etc. Deviations from normal are considered.
- Gross** (V.) Les sépultures de l'époque de la Tène à Münsingen, Canton de Berne, Suisse. Étude anthropologique sommaire. (R. Éc. d'Anthr. de Paris, 1908, XVIII, 112-16, 1 fig.) The important La Tène necropolis of Münsingen was discovered in 1906; more than 200 tombs were explored and many skeletons, bronze and iron objects, some gold ornaments, etc. (also weapons, glass rings, amber beads, etc.) discovered. G. gives data (description, cephalic indices) of 36 skulls (male 19, female 13, children 7, 1 adult deformed). Of the male skulls 9 were dolichocephalic and 6 brachycephalic; of the female skulls 4 dolichocephalic and 6 brachycephalic. Two male skulls are trepanned (1 twice).
- Hauser** (F.) The heads of the "Scipio" type. (Amer. J. Archeol., Norwood, Mass., 1908, XII, 56-57.) Reports the discovery of the upper part of a life-size figure with head of the "Scipio" type and an X-scar cut deep into the left side of the forehead. This proves Dennison's theory that the so-called Scipio heads represent Roman priests of Isis.
- Hellwig** (A.) Hostiendiebstähle in der Schweiz. (Schw. f. Arch. f. Volksk., Basel, 1908, XII, 143-8.) Treats of thefts of the eucharist from superstitious motives (Nov. 1905 to March 1907, 7 cases of breaking into churches in Zürich), as H. believes. A bibliography of the folk-lore of the eucharist is given.
- Heuft** (H.) Volkslieder aus der Eifel. (Z. d. Ver. f. Volksk., Berlin, 1908, XVI, 184-8.) Texts of folk-songs from the Eifel region, and the first lines of 30 others; the collection made in 1876 contained 33.
- Hoffman-Kreyer** (E.) Bibliographie über die schweizerische Volkskundeliteratur des Jahres 1907. (Schw. Arch. f. Volksk., Basel, 1908, XII, 70-6.) Bibliography of Swiss folk-lore for 1907, arranged under 15 heads: Bibliographical, miscellaneous, prehistory, economy, house, etc., clothing, folk art and industry, food, customs (usages, festivals), folk-beliefs, folk-poetry, music and dance, folk-speech, names, language. In all 163 titles.
- Höfler** (M.) Zum Sagenschatze des Isarwinkels. (Z. d. Ver. f. Volksk., Berlin, 1908, XVII, 182-4.) Cites 14 brief legends, none of which is included in Sepp's *Alt-bayerischer Sagenschatz*, 1876.
- Kaindl** (R. F.) Beiträge zur Volkskunde des Ostkarpatengebietes. (Ibid., 92-8.) Last section of article on the folk-lore of the East Carpathian region. Treats of modern magic and witchcraft (luck in marriage, hidden treasures), animal folk-lore. At pages 96-8 are given the Polish (from a MS. of 1824) and German texts of medical, etc., folk-lore relating to the lion, eel, weasel, pelican, raven, mole, starling, etc.
- Kelsey** (F. W.) Codrus's Chiron and a painting from Herculaneum. (Amer. J. Archeol., Norwood, Mass., 1908, XII, 30-38, 1 fig.) Argues that the "Chiron" of Codrus in Juvenal's poem was "a diminutive copy of the group in the Saepta (Chiron and Achilles)," suitable for display on a shelf.
- Kessler** (G.) Sagen aus der Umgegend von Wil, Kt. St. Gallen. (Schw. Arch. f. Volksk., Basel, 1908, XII, 47-54.) Some 25 brief legends concerning buried treasures, demons and spirits, ghostly animals, monsters, etc.
- Kinnaman** (J. O.) Some puzzles of Roman archeology. (Amer. Antiq., Chicago, 1908, XXX, 2-9, 1 fig.) Treats of the Palatine and its buildings, the Forum, etc.
- The topography of the Palatine. (Ibid., 135-40.) Historical and archeological résumé of the Palatine and its chief buildings.
- Koch** (F. J.) Timora, the city of hanging gardens. (Nat. Geogr. Mag., Wash., 1907, XVIII, 632-40, 4 pl.) Describes street-scenes, shops, peasant costumes, etc., in the Bulgarian city.
- Lambelet** (E.) Les croyances populaires au Pays-d'Enhaut, Haute-Grüyère. (Schw. Arch. f. Volksk., Basel, 1908, XII, 91-124.) Treats of folk-lore and superstition in the Pays-d'Enhaut, Switzerland. Heathen-lore (belief in *chervan* or guardian spirit; *nilon* a term applied to a cunning, sly person; 17 sayings of various sorts); Christian (beliefs about future life; "secrets" or exorcism—formulae for man and beast—pp. 97-114, more than 80 are cited; legend of the devil—24 names for Satan are given; superstitions—12 items cited), and magic (7 charms, etc., cited) are considered.

- Lauffer** (O.) Neue Forschungen über die äusseren Denkmäler der deutschen Volkskunde; volkstümlichen Hausbau und Gerät, Tracht und Bauernkunst. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 104-13, 196-203.) First two sections of an account of recent studies of the house-building, furniture, etc., dress and art of the German folk. Résumés and critiques of *Das Bauernhaus im Deutschen Reiche und in seinen Grenzgebieten* (Dresden, 1906), by Lutsch, Kossmann and Mühlke, etc., with an introduction by Schäfer; *Das Bauernhaus in Österreich-Ungarn und in seinen Grenzgebieten* (Dresden, 1906), by Haberlandt, Dachler, etc.; *Das Bauernhaus in Ungarn* (Budapest, 1906); O. v. Leixner's *Der Holzbau in seiner Entwicklung und in seinen charakteristischen Typen* (Wien, 1907); Chr. Ranck's *Kulturgeschichte des deutschen Bauernhauses* (Leipzig, 1907); Meringer's *Das deutsche Haus und sein Hausrat* (Leipzig, 1906); B. Heil's *Die deutschen Städte und Bürger im Mittelalter* (Leipzig, 1906). These books contain much new and valuable information concerning all parts of the German folk-house.
- Lechner** (A.) Gaunerlisten des 16. Jahrhunderts aus Neuveville. (Schw. Arch. f. Volksk., Basel, 1908, XII, 135-42.) Gives specimens of the descriptive lists of "traveling folk," beggars, tinkers, etc., from Neuveville in the 16th century. These lists were extensively circulated.
- Lemke** (E.) Ueber des italienische Kind. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 126.) Abstract of address before Folk-lore Society. Brief notes on clothing, amulets, plays, festivals, etc. Many findings, 20,000 yearly.
- Loewe** (R.) Rübzahl im heutigen Volksglauben. (Ibid., 1-24, 151-156.) Treats of the distribution of folk-lore concerning *Rübzahl* in the region of the Riesengebirge—southeast (the chief localization of *Rübzahl* is at Riesenhein), northeast, northwest, southwest, etc. Many tales, etc., of *Rübzahl* are still current in this region where he has become a center of folk-tales. A *Frau Rübzahl* is also mentioned. The older name *Rübensä* is retained in the southeast only. L. heard also *Rübezäl* in analogy with *Rübensäler*.
- MacCurdy** (G. G.) Some phases of prehistoric archeology. (Proc. Amer. Assoc. Adv. Sci., 1907, LVI, prepr., 1-25, 4 pl., 4 fgs.) Discusses the eolithic period, eoliths and pseudo-eoliths; the art of the cave-dwellers (caverns of Les Combarelles, Font-de-Gaume, Bernifal, Teyjat, etc.). Of caverns with paleolithic mural decorations outside of France, one is in Italy and seven in Spain (the most important is Altamira). The engravings and paintings run through four phases. The large oil-painting by Jamin, exhibited in Paris in 1903 and at St Louis in 1904, represents the cave-artist of Font-de-Gaume at work with his family about him.
- Müller** (A.) Aus dem Volkstum und Volksglauben des Kantons Basel-Land. (Schw. Arch. f. Volksk., Basel, 1908, XII, 15-36, 149-55.) Gives dialect text of 606 items of folk-lore from the Basel country (1-43, "peasant rules" about reasons, crops, etc.; 44-101 weather rules, etc.; 1-150 proverbs of all sorts; 151-306 proverbial expressions, etc.; 307-413, idioms involving comparisons—man, things; 414-55, oracles, omens, portents, signs; 456-80, folk-medicine; 481-503 various; 504-05 street-cries.)
- Noyes** (P. H.) A visit to lonely Iceland. (Nat. Geogr. Mag., Wash., 1906, xv, 731-41, 3 pl. 5 fg.) Some of the illustrations are of ethnological interest).
- Olcott** (G.) Unpublished Latin inscriptions. (Amer. J. Archeol., Norwood, Mass., 1908, XII, 37-46, 1 fg.) Reproduces 13 inscriptions, chiefly on slabs found in 1906 in the excavations outside the Aurelian walls. One inscription on an amphora is unique of its kind. The amphora was used as an urn for ashes of the dead. This inscription is of philologic interest.
- Pellandini** (V.) Canti popolari ticinesi. (Schw. Arch. f. Volksk., Basel, 1908, XII, 36-46.) Dialect texts and translations into literary Italian (where necessary) of 11 folk-songs from Ticino. One of them is the farewell of an emigrant starting for America (p. 39).
- Polivka** (G.) Neuere Arbeiten zur slavischen Volkskunde. Südslavisch. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 214-19.) Résumés and critiques of recent literature on South Slav folk-lore, publications of Mrs Belović-Bernadzikowska (on Serbian folk-embroidery and textile ornamentation), Hangi (on Mohammedan folk-life in Bosnia and Herzegovina), Gavrilovic (on Serbian folk-song), Tomić

on (Servian folk-epics), articles in journals, etc.

Proposed national anthropometric survey. (J. R. Anthropol. Inst., Lond., 1907, XXXVII, 424-32.) Report of interview of deputation from various scientific societies interested with Premier Bannerman, Mar. 5, 1907. Remarks by Messrs Lehmann, Cunningham, Gray, Gow, Sir Lauder Brunton, et al.

Regalia (E.) Sulla fauna della "Grotta del Castello" di Termini Imerese, Palermo. (A. p. l'Antrop., Firenze, 1907, XXXVII, 337-73, 1 pl.) Lists and describes bones, etc., of fish, reptiles, birds and mammals (including pig, *Bos primigenius*, *Cervus Elaphus*, horse, — *Equus* [*Asinus*] *hydruntinus* var. *siculus*). Both fauna and human remains belong to the quaternary. The presence of an elephant indicates either that the industry represented is older than generally thought, or the elephant more recent.

— Sull' *Equus* (*Asinus*) *hydruntinus* *Regalia* della Grotta di Romanelli, Castro, Lecce. (Ibid., 375-90.) From study of lower and upper molars R. concludes that the *Equus* of the Romanelli cave is a distinct species *Equus* (*Asinus*) *hydruntinus*. The horse probably reached Italy from eastern Europe or Asia by way of land now submerged in the Adriatic.

Reymond (M.) La sorcellerie au pays de Vaud au XV^e siècle. (Schw. Arch. f. Volksk., Basel, 1908, XII, 1-14.) Cites from records of the Inquisition at Lausanne in the 15th century data concerning sorcery and agreements with the devil in the Vaud country. Those under the power of Satan were called *voudeys* and their *sabbat* was known as the *chète*. Some of the accused told what went on at these meetings, which were attended also by the demons themselves. The *voudeys* "hated everything relating to religion." The impenitent and obstinate *voudeys* were handed over to the secular authorities. Child murder and poisoning of people undoubtedly occurred, but the rest of the phenomena are as elsewhere.

Robinson (D. M.) Fragment of a Panathenaic amphora with the name of the archon Neæchmus. (Amer. J. Archeol., Norwood, Mass., 1908, XII, 47-48.) This fragment with Neæchmus's name makes altogether 18 amphoræ or fragments of such vases, with 13 archons' names; these and their dates are given. Neæchmus, 320-319 B. C.

Rutot (A.) Sur l'âge des squelettes de mineurs néolithiques d'Obourg et de Strépy. (Bull. Ac. R. d. Belgique, Cl. d. Sci., 1907, 989-1003, 26 fgs.) Argues that the flint-workings of Obourg (almost all the implements are of the local black flint) belong to the Campignian epoch, to which are to be referred also the two skeletons discovered at Obourg and Strépy (at the latter place no flint-finishing was done). The animal bones found are those of *wild* species.

— I. La poterie pendant l'époque troglodytique. II. A propos des pseudo-éolithes de Cromer. (Bull. Soc. Préhist. de France, 1907, extr., 1-16, 7 fgs.) Cites from 12 caverns (Hastière, Goyet, Magrite, d'Engis, Trou des Nutons, du Frontal, de Praule, de Chaleux, du Sureau, du Chêne, etc.), explored by M. Ed. Dupont, evidences of the existence of pottery during the troglodyte (paleolithic) age, with references to several others, including the "Caillon qui bique" near Roisin, the last belonging to the lower Aurignacian. In France also, R. thinks paleolithic-troglodyte pottery ought to be found. The second article replies to M. Boule's discussion of the "pseudo-eoliths" of Cromer. According to R. "pseudo-eoliths" differ from real eoliths in being "essentially ephemeral," the latter being practically "indestructible."

Schläger (G.) Nachlese zu den Sammlungen deutscher Kinderlieder. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 24-53.) Text and music of nos. 201-83 of a collection of songs of German children, with explanatory and comparative notes.

Siffre (A.) Étude des dents humaines du Petit-Puymoyen. (R. Éc. d'Anthr. de Paris, 1908, XVIII, 66-72, 5 fgs.). Describes remains of human jaws and teeth from the paleolithic "station" of Petit-Puymoyen. The jaw in the block of breccia represents a rare type, in respect to teeth (quinquecuspidation of second molar, etc.). M. Capitan thinks that the finding of these human remains in the midst of animal bones, suggests cannibalism. See *Favraud* (A.).

Sittoni (G.) Le Cinque terre. II. Campiglia, Golfo di Spezia. (A. p. l'Antrop., Firenze, 1907, XXXVII, 429-38.) Treats of Campiglia on the Gulf of Spezia: country, people (as to type, Campiglia is an appendix of Biassa), occupations, etc.

Stefansson (J.) The land of fire. (Nat.

Geogr. Mag., Wash., 1907, XVIII, 741-44.) Abstracted from S.'s *Iceland; its History and Inhabitants*, in *Rep. Smithsonian Inst.*, 1907. Contains a few notes on the people, etc.

Studniczka (F.) Lost fragments of a group representing Artemis and Iphigenia. (*Amer. J. Arch.*, Norwood, Mass., 1908, XII, 58-60, 1 fig.) Points out that some lost fragments of the Artemis-Iphigenia group in Copenhagen have been discovered in the possession of dealers in Florence and Rome (right foot of Artemis, etc.). The heads of Artemis and Iphigenia have never been found.

Zaborowski (S.) L'introducteurs du cuivre sur la côte orientale de l'Espagne et en Sicile. (*R. Éc. d'Anthr. de Paris*, 1908, XVIII, 1-19, 5 fgs.) Treats of the introducers of copper on the E. coast of Spain and in Sicily—the relations of Spain with the Asiatic littoral go back to the third millennium B. C. Discusses the brachycephalic crania of the tombs of Orihuela in Alicante, investigated by Siret in 1907; the Greek and Phœnician remains from the necropolis of Villaricos in Almeira; the *vichu de Balazote*, or human-headed bull from Albacete; the female bust from ancient Ilici in Alicante, known as "the lady of Elche"; the female statue, heads, etc., from the Cerro de los Santos. Also the finds in the eneolithic tombs of Castelluccio, Sicily, and the skulls from there and from Isnello, Chinsilla, Villafrati, etc. Z. believes that this immigrant brachycephalic people of the close of the neolithic period in Spain and Sicily antedates the migration of bronze-using brachycephals from central Europe. They "came directly from the littoral of Asia (Syria) and had customs and beliefs of Mesopotamian origin."

Zindel-Kreissig (A.) Schwanke und Schildburgergeschichten aus den Sarganserland. (*Schw. Arch. f. Volksk.*, Basel, 1908, XII, 54-56.) Some 10 items of folk-jest at the expense of the "silly" people of Weistann and Sargans. One who had been many years in America is represented as remarking that "everything has changed, only the school-children were still about as tall."

AFRICA

American discoveries in Egypt. (*Nat. Geogr. Mag.*, Wash., 1907, XVIII, 801-07, 5 pl., 1 fig.) Illustrations (gold

necklace, heads of Queen Tiye, golden vulture ornament, mummified monkeys and dog) of ethnologic interest representing objects found by Mr T. M. Davis in the tomb of Queen Tiye, discovered by him in Jan. 1907, and in the tomb of Amenhotep II, her husband.

Bel (A.) La population musulmane de Tlemcen. (*R. d. Ét. Ethnogr. et Sociol.*, Paris, 1908, II, 200-25, 3 pl.) Treats of the Mahometan population of Tlemcen (the Pomaria of the Romans) in Algeria, once the capital of a Mussulman kingdom. Ethnic groups (Hadar, Arabized Berbers; Kuluglis, result of cross between Turks and native women; Negroes from Turat and the Soudan), religious life (orthodox Islam); beliefs and superstitions foreign to Islam,—"maraboutism," worship of saints, "magic," etc.; public ceremonies, festivals, etc.,—Achurâ, Mulêd, Aid-eç-cr-ir, Aid-el-kebir, the festival of Sheikh Snussi, El-Latif, La Ançra, La Derdeba, etc.), private festivals and ceremonies (birth and early childhood, pregnancy, childbirth, name, circumcision, marriage, death and burial), *djinns*, etc., are considered.

Boreux (C.) Les poteries décorées de l'Égypte prédynastique. (*Ibid.*, 33-52, 6 fgs.) Discusses the designs on predynastic Egyptian pottery (Negadeh, etc.)—few purely linear *motifs* and many designs taken directly from nature (gazelle common, crocodile rare; water, mountains; but especially trees and boats). The art of these decorations resembles that of the "graffiti," rock paintings and carvings, etc., and the basis of all is "magic." On the vases we see the art of the rocks in a little ampler form and evidencing more distinctly a decorative intent. The flora depicted suggest the land of Punt. B. concludes that "the art of Negadeh was the art of the Horians, who, at a primitive period, had extended their domination over all southern Egypt."

Delafosse (M.) Le peuple Siéna ou Sénoufo. (*Ibid.*, 16-32, 79-92, 151-59, 242-75, 6 pl.) Detailed ethnographic and sociological account of the Siéna or Senoufo, a Negro people of the Soudan between Diénne on the N. and Bonduku on the S., on the Bagbé river, etc. Name (*Séné* or *Siéna* is the radical of their real name), habitat, history, tribes and subdivisions (N., Central, S., N.E., and S.E., divisions, each with subdivisions), phys-

ical characters (tall, women often ugly and ill-shapen), hair and hair-dressing, mutilations (teeth not generally deformed; ears and nose sometimes pierced; cicatrizing and scarification common with sexual and tubal varieties; circumcision and excision), diseases, clothing and ornament, cleanliness (people and villages generally dirty), houses (5 chief types) and granaries, villages, furniture (bed not common, seats rare), household and kitchen utensils (pottery, wooden dishes, calabashes, basketry, fowl-cages; no artificial light except fire), other tools and utensils (agricultural implements, tools for building, etc., tobacco-paraphernalia), weapons and hunting and fishing implements (European guns, bow, clubs and swords of wood, nets, traps, etc.), agricultural (chief occupation of the Siena; rice, millet, maize, yams, manioc, sorghum, arachids, calabashes, cotton, tobacco, etc.), cattle-breeding and domestic animals (cattle, horses, sheep, goats, dogs, cats, fowls, pigeons, bees), food and drink (basis of food farinaceous, meat a luxury; sauces; ordinary drink water), stimulants and perfumes (millet and maize beer, palm-wine; European alcoholics almost unknown; cola, tobacco generally snuffed; not many perfumes), roads and means of transportation, commerce and currency (trade chiefly local and limited to sale of agricultural products; markets; cowry-money,—also gold-dust in certain regions), industries, (making cotton cloth, soap, oils, weaving, powder, sandals, dyeing, basketry, iron-working most important and wide-spread, wood, leather and clay working, etc.), hunting and fishing, music (little developed) and dancing (no professionals), sculpture and painting (crude and infantile), poetry and literature, etiquette and politeness, hygiene and medicine (therapeutics rather high) are discussed.

Fairchild (D.) Madeira, on the way to Italy. (Nat. Geogr. Mag., Wash., 1907, XIX, 757-71, 13 pl. 6 figs.) Some notes on natives. Illustrations (street scenes, native types, etc.) of ethnologic interest.

Ferrand (G.) Note sur le calendrier malgache et le Fandruana. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 93-105, 160-64, 226-41.) Treats in detail of the two systems of month names (one of Arab, the other of Hindu origin), days, etc., in use among the Malagasy of Madagascar, their relation to the Gregorian calendar, etc. At pages 226-241,

the *Fandruana* or great annual bathing festival and the method of its fixation are discussed in connection with the calendar of the Merina. The Malagasy year commenced with a sort of national lustration according to Ellis' account, cited by E., but this is only one part of the ceremony. It was suppressed by the French authorities after the conquest of the island. See also p. 277.

Gay (G. A.) Recent excavations in Egypt. (Amer. Antiq., Chicago, 1908, XXX, 73-77.) Résumés report of Dr Grenfell on work for the Egyptian Exploration Fund for the year 1906-07.

van Gennep (A.) Une nouvelle écriture nègre; sa portée théorique. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 129-39, 2 pl.) Treats with lists of signs and the Pater Noster, a new Negro system with 350 signs of writing, the "invention" of Njoya, the young king of Bamum in the German Cameroon country, with the aid of soldiers who were ordered to furnish signs for each monosyllable,—these the king compared, simplified and complicated at his will, like the Cherokee Sequoyah. Njoya had seen Haussas and Europeans write. The origin of this writing can be decided only after careful investigation of the ornamental art of the people. Some resemblances to the Vei writing may be detected.

Giuffrida-Ruggeri (V.) I crani Egiziani del Museo Civico di Milano. (A. p. l'Antrop., Firenze, 1907, XXXVII, 390-410, 2 pl.) Gives details of form, measurements, etc., of 82 male and 60 female Egyptian skulls (of all periods) of Mediterranean type, compared with Sicilian and Ligurian skulls of this type. The Egyptian face is longer than the Sicilian and Ligurian; more leptorrhine than the Sicilian, but less than the Ligurian. As to cephalic index the Egyptian are closer to the Sicilian. The proportion of pentagonoid and rhomboid female skulls is high; also that of beloid (11 per cent.) male skulls rare. The capacity of the male skulls is high, that of the female (88.4 per cent. of male) low (one of the lowest known). According to G.-R. the negroid type is much less frequent than thought by Thomson and Randall-Mac-Iver,—negroid facial profiles in but 6 skulls out of 159. Skulls of the so-called Eurasian type are not very rare. Two cuboid skulls (out of 159) may belong to an extinct race related to the Bushmen. The reduction of short skulls to the fou

- forms only,—sphenoid, spheroid, cuboid, and platycephalic is artificial, since other forms really exist.
- Häffiger** (J.) *Fabeln der Matengo*, Deutsch-Ostafrika. (Anthropos, Wien, 1908, III, 244–47.) Native texts and interlinear German translations of two animal-tales (Hare and hyena, Ichneumon and ape) of the Matengo, German East Africa.
- Hunting** big game in Portuguese East Africa. (Nat. Geogr. Mag., Wash., 1907, XVIII; 723–30, 609.) Based on R. C. F. Mangham's *Portuguese East Africa. The History, Scenery, and Great Game of Manica and Sofala* (Lond., 1907, 340 pp.). Some of the illustrations (native village, woman pounding maize, native drums, traveling) are of ethnologic interest.
- In** German East Africa. (Ibid., 646–49, 4 pl.) Illustrations (native types) of ethnologic interest.
- Loupias** (P.) *Tradition et légende des Batutsi sur la création du monde et leur établissement au Ruanda*. (Anthropos, Wien, 1908, III, 1–13, 4 pl.) French text of the Batutsi account of the creation of the world and their establishment in Ruanda: Creation of earth, fall of man and punishment, arrival of Kigwa and his sister on earth, who becomes the first chief, messenger from heaven, marriage of Kigwa, etc., Mutabazi (a sort of redeemer).
- Müller** (F.) *Die religionen Togos in Einzeldarstellungen. III. Miscellanea über die Verehrung eines höchsten Wesens bei einigen Stämmen Togos*. (Ibid., 272–79.) Gives native text and German interlinear translation of a myth concerning Uwoluwu, the supreme being of the Akposo; German texts of 3 myths about Norokoe, the supreme being of the Kebu; a myth of Nankupon, the supreme being of the Fanti of the Gold Coast; 7 myths (of one, native text also) concerning Mawu, the supreme being of the Fö.
- da Offeio** (F.) *Proverbi abissini in lingua Tigray*. (Ibid., 207–12, 1 pl.) Nos. 51–150 of Tigre proverbs, native texts and Italian translations.
- Offord** (J.) *An ancient chariot and other objects from an Egyptian tomb*. (Amer. Antiq., Chicago, 1908, xxx, 161–66.) Based on Maspero and Newberry's *The Tomb of Iouiya and Touiyou* (London, 1907), treating of the tomb of the parents of Queen Tiyi.
- Parkinson** (J.) *A note on the Efik and Ekoi tribes of the eastern province of southern Nigeria*, W.C.A. (J. R. Anthropol. Inst. Lond., 1907, xxxvii, 261–67, 2 pl., 1 fig.) Brief account of villages, “medicine” offerings (*owa*), *egbo*—houses and paraphernalia, *egbo* secret society of 9 grades, *idiong* society, “medicine houses,” shrines, etc.
- Powell-Cotton** (P. H. G.) *A journey through the eastern portion of the Congo State*. (Nat. Geogr. Mag., Wash., 1908, xix, 155–61, 5 figs.) Contains a few notes on pigmies and other natives. Reprinted from the *Geographical Journal* (London).
- Sanders** (H. A.) *New manuscripts of the Bible from Egypt*. (Amer. J. Archeol., Norwood, Mass., 1908, xii, 49–55, 3 pl., 2 figs.) Account of 4 MSS. of parts of the Bible, bought in Cairo in 1907, and said to have come from Akhmim, the ancient Panopolis: A parchment MS. of Deuteronomy and Joshua in a large, upright uncial hand of the 4th century; a much decayed parchment MS. of the Psalms, belonging to the end of the 6th or the beginning of the 7th century; a parchment MS. of the four Gospels of the 5th or 6th century, interesting by reason of a notable addition after Mark xvi, 14; a blackened decayed fragment of a parchment MS. of the Epistles of Paul in writing of the 5th century. These MSS. probably were part of a Bible in use in Egypt till 639 A.D.
- Scenes** from North Africa. (Nat. Geogr. Mag., Wash., 1907, xviii, 615–19, 4 pl.) Illustrations (Moorish girls of Tangier, Jewish girls of Tunis) of ethnologic interest.
- Stam** (N.) *The religious conceptions of some tribes of Baganda, British Equatorial Africa*. (Anthropos, Wien, 1908, III, 213–18, 2 pl., map.) Treats of the Baganda (religious ideas and legends), Basoga (witchcraft), Buvuma (drumming “spirit” out of village). Legend of Kintu, first Baganda man, resembles story in Genesis. Baganda “worshipped a host of spirits, but the notion of one God was clearly there.” Lightning feared.
- Struck** (B.) *Eine Geschichte der Wanyaruanda*. (Z. d. Ver. f. Volksk., Berlin, 1908, xviii, 188–91.) German text of “The story of Kagembegebe” (a tale of a boy and his grandmother) from the Wanyaruanda, whose language is a dialect of the Urundi of Uganda.

Trapp (O. O.) Die Isikula-Sprache in Natal, Südafrika. (Anthropos, 1908, III, 508-11.) Gives 60 sentences (with German translations) in the so-called "Kitchen-Kafir," or *Isikula* (Coolie speech) as the Zulu term it, a jargon, or mixed language of Zulu and English, used chiefly in Natal by Hindus and English — no Hindu element is yet apparent. The basis is simplified Zulu plus culture-words, etc., from English. Grammar is also reduced; of the 14 pronouns of the third person known to Zulu, *Isikula* retains only *yena* (he), *bona* (she). The amount of "reduction" can be seen from the *Isikula yini-daba* (what thing?) = "why?" which represents a real Zulu *Ku-ya-nga-ni, ukuba?* "It is on-account of what that?" This young language is flourishing and may one day be the dominant speech in Natal.

Werner (A.) Some notes on the Bushman race. (R. d. Et. Ethnogr. et Sociol., Paris, 1908, I, 145-50, 2 pl.) Notes from author's own observations, those of Dr Passarge, etc. Angoni of western Nyassa have probably a large proportion of Bushman blood and many Bushman culture-elements (they work on plantations at Blantyre, cultivate the soil, keep goats, a few sheep, fowls, pigeons, paria dogs; both Bushmen and Angoni wear hide bangles, plaited grass rings; Angoni now know only glass beads; string bags; the Angoni *mtangala* resembles the Bushman *gora*; the *zinyau* dance of the Anyanja resembles the *nadro* of the Bushmen). The total number of Bushmen existing now Miss W. estimates at "somewhere between 5,000 and 10,000 souls."

Wester (A. M. T. E.) En etnografisk samlareförd i Marocko. (Ymer, Stockholm., 1908, xxviii, 34-59.) Account of an ethnographic trip to Morocco in 1906. Notes on Tangier, Fez, etc., with special reference to arts and industries. Material relating to 37 different trades and occupations (from shoemaker to bookbinder) was obtained.

Witte (A.) Der "Königseid" in Kpandu und bei einigen benachbarten Ewe-Stämmen. (Anthropos, Wien, 1908, III, 426-30, 1 fg.) Treats of the "King's-oath" in Kpandu, etc. The Kpandu formulæ run, "by Dagadu's (the King) Sunday," "by Dagadu's day of honor (sorrow, etc.)." In Winta, "by the snuff-box"; in Anufoë "by Asa-

mani's basket"; among the Soirepe "by the head of Nyäku"; among the Kunya "by the chief's foot."

ASIA

Bainbridge (O.) The Chinese Jews, (Nat. Geogr. Mag., Wash., 1907, xix, 621-32, 6 pl.) Account of the memorial stone in the city of Kaifengfu referring to "the foreign heaven chapel," and the ruins of the former Jewish synagogue. Also the story of his people by an intelligent Chinese Jew, who showed him the ark. In a Confucian temple are some broken pillars of the synagogue. The condition of these Jews is miserable.

Cadière (L.) Philosophie populaire annamite. (Anthropos, Wien, 1908, III, 248-71.) Gives details of Annamite folk-philosophy concerning the universe, stars (no generic word; Chinese influence in belief as to "old man in moon"; Annamese believe Côi, the personification of lies, dwells there), cardinal points, surface of ground, origin of world, animate beings (man and animals), etc. At pp. 261-65 are given numerous proverbs concerning animals (buffalo, ox, dog, cat, horse, pig, elephant, tiger, deer, ape, rat, bear), pages 265-68 proverbs relating to birds (fowl, duck, goose, pigeon, snipe, wren, phoenix, thrush, heron, peacock, crow), pp. 268-70 proverbs relating to reptiles, insects, fish.

Caius (T.) Au Pays des Castes. Les Brahmanes. (Ibid., 239-43, 3 pl.) Gives lists of Brahman castes (Kudagus, Tulus, Malabarese, Telingas, Tamils, Mahrattas, Canaras, — the last have 160 divisions) south of the Krishna river. Also anthropometric data from Thurston and Fawcett for the Dravidian Brahmanes, and from Risley for those of North India.

Chalatianz (B.) Die iranische Heldensage bei den Armeniern Nachtrag. (Z. d. Ver. f. Volksk., Berlin, 1908, xviii, 61-66.) Gives four tales of Rustem and one of Siavušs.

Crasselt (F.) Die Stellung der Ehefrau in Japan. (Anthropos, Wien, 1908, III, 533-55.) Résumés, with numerous references to the literature of the subject, data concerning the position of the married woman in Japan, past and present. Even to-day, according to Dr C., the proverbial expression "*otoko tattoshi, onna iyashi*," "the man is high, the woman low," has much truth both in law and in practical life, for in Japan

the position of woman must still be accounted "servile."

Dahmen (F.) The Paliyans, a hill-tribe of the Palni Hills, South India. (Ibid., 19-31, 1 pl., 1 fg., map.) Discusses origin, language ("an unintelligible Tamil jargon"), physical characters (short, poor in build,—stunted growth chiefly due to hunger), remedies for disease (medicinal roots and herbs), food (flesh-food except beef; roots and herbs), hunting methods (pitfalls, traps, poisoning fish with creeper-leaves), trade (making bird-cages, mats, baskets), dwellings, clothing and ornaments (on forehead, breast and arms painted designs in white), dancing, puberty-ceremonies for girls, marriage (no festivities, on bride-price), family (position of woman low), birth (no special ceremonies), social organization, religion (March ceremony in honor of god Mayāndi; propitiation of the god Subrahmanyan, the son of Siva, at his shrine in Palni), superstitions (sorcery, etc.), ethics, mental gifts (about those of average low-caste Dravidians; women brighter in learning than men), death (influence of Hinduism).

Dinsmoor (W. B.) The mausoleum at Halicarnassus. (Amer. J. Archeol., Norwood, Mass., 1908, XII, 141-71, 1 pl., 7 fgs.) Part I, treating of the architectural order, Ionic somewhat varied.

Gaudefroy-Demonbynes (M.) Rites, métiers, noms d'agent et noms de métiers en arabe. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, 1, 140-44.) Cites data as to parallel evolution of social institutions and language,—terms for "washer of the dead," "mourners." Names of performers of actions and terms used when action becomes a trade. See also p. 278.

Geologists in China. (Nat. Geogr. Mag., Wash., 1907, XVIII, 640-44, 4 pl., 1 fg.) Illustrations (native soldiers, interior of temple to K'wang-sheng-to, device to ward off evil dragon) of ethnologic interest.

Ghosu el Howie (Mrs) Survival of old Semitic customs. (Amer. Antiq., Chicago, 1908, XXX, 31-32.) Notes on "girdling the church" with thread during an epidemic of whooping-cough at Sheveir, Mt Lebanon, Syria. Afterwards the skeins "are taken down and sold by the priests for the benefit of Our Lady or St Thekla, as the case may be, and the people use them for knitting stockings, or wicks for their lamps, or keep them as charms."

Giraldos (P.) Enfermedades y medicamentos de los indígenas de Tong-King. (Anthropos, Wien, 1908, III, 41-52.) First part. Treats of diseases and remedies of the natives of Tong-King,—head-ache, vertigo, ear-ache, running in ears, eye-ache, worms in the eyes, nose-bleed, excessive flow of saliva (in children), worms, disease of teeth, disease of skin, black tongue, etc., pain in the neck, tumors in throat, pain in gums, gum-boils, *angina*, bone in the throat, etc. Texts in the native language, technical terms, etc., are given.

Gordaliza (F. T.) Estudio sobre el dialecto Thô de la región de Lang-sôn. (Ibid., 512-32.) Sketch of phonetics and outline of grammar (noun, prosubstantives, adjective, numerals, pronoun, verb, adverb, preposition, conjunction) of the Thô, a Thai dialect, hitherto little known. The literature includes Silve's *Grammaire Thô* (1907) and Diguët's *Etude de la langue Tai* (1899), which treats of another Thô dialect than that of Lang-sôn.

Hertel (J.) Der kluge Vezier, ein kaschmirischer Volksroman. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 66-76, 160-77.) Part of German translation of "The wise vizir," an interesting Cashmir folk-tale of a composite character, on the basis of a MS. of the Brahman pundit Sahajabhatta of Srinagar. The original of the story seems to be the first tale of the Vetālapañcavimsatikā.

Knocker (F. W.) The aborigines of Sungei Ujong. (J. R. Anthropol. Inst., Lond., 1907, XXXVII, 290-305, 2 pl., 1 fg.) Treats of physical characteristics (two races, Blandas and Bésisi) of the *Orang Bukit* of Sungei Ujong in the Federated Malay States, stature (short but well and proportionately built), mental qualities (bright intellectually, moral), government, dress, houses, food, blow-pipe, darts and quiver, musical instruments (flutes, *geranting*, Jews'-harp), agriculture, tin-mining, etc. At pp. 297-302 is given a vocabulary of the Bésisi dialect and at pp. 302-03 a few Blanda words and the Blanda terms for the different parts of the blow-pipe and quiver. Pp. 304-05 and an insert table are occupied with anthropometric data and descriptions of 20 individuals (all males but 3). The average height of adult males was 1.562, women 1.436.

Knosp (G.) Le théâtre en Indochine. (Anthropos, 1908, III, 280-93, 16 fgs.)

General account of the Annamite stage and acting in Indo-China, — actors (long a low career) and their training, the stage and its accessories, costumes (ancient Chinese), *repertoire*, audiences (lower classes). There are *Phuong-nha-tro* (actors licensed by Government) and *Phuong-chèo*, popular actors of a ruder sort. The Cambodian theater (pp. 289-93) is of a higher order.

Konow (S.) Notes on the Munda family of speech in India. (Ibid., 68-82.) Discusses origin and relations (distinct from Dravidian in language, if not in physical type), name *Munda* (used by section of race only, other tribes using *Manjhi*), groups and dialects (14, of which 9, including about $\frac{1}{2}$ of the Mundas, "are slightly different forms of one and the same language;" Aryan and Dravidian influence on grammar and vocabulary), affinities (great differences between some Munda tongues; area once much more extensive, relationship with Mon-Khmer peoples), phonology, formation of words (prefixes and infixes more important than suffixes), subdivision of words (parts of speech; "almost every word can be used as a verb, and a verbal form can, in its turn, be considered as a noun, an adjective or a verb, according to circumstances"; some dialects have almost adopted Aryan principles of inflexion; numerous personal pronouns). The Munda languages are spoken by 3,164,036 people in the hill and jungle country of Chota Nagpur, the adjoining districts of the Madras Presidency and in the Mahadeo Hills of the Central Provinces. Santeli, the principal dialect, counts 1,795,113 speakers.

Langdon (St.) Sumerians and Semites in Babylonia. (Babyloniaca, Paris, 1908, II, 137-161, 1 pl., 2 fgs.) Partly critique of E. Myer's *Sumerier und Semiten in Babylonien* (Berlin, 1906). L. maintains that "the more we are coming to know about the history of Babylonian religion, the more it becomes clear how much that is essential was borrowed from the Sumerians," — most of the important cult-words, e. g., are Sumerian. So also the *agû* head-dress, the *ds-me* stars of Istar, etc. The cult of Enlil, with its psalms (a translation of one is given) exercised important literary and religious influences upon the Semites. Certain priestly or kingly symbols are also Sumerian in origin, the horned turban, winding dress, etc.

Mochi (A.) Sulla antropologia degli Arabi. (A. p. l'Antrop., Firenze, 1907, XXXVII, 411-28, 3 pl.) Discusses the craniology of the Arabs in general, gives details of form and measurements of 6 Arab skulls from Tripoli and Cairo, and anthropometric data (stature, color of hair and eyes, measurements of lips, head, face, nose) of 29 Arabs from Hedjaz and Yemen. The cephalic indices of the Asiatic Arabs range from 71.3 to 88.4, but 19 are higher than 79. Of the 6 African skulls the average is 73.5. The true Arabs seem more brachycephalic than the African Arabs. The Berber element is strongly represented in the latter. In the Arabian peninsula there are a brachycephalic and a dolichocephalic type. The Semitization of N. Africa is more an ethnographic than an anthropologic phenomenon.

Mueller (H.) Some remarks on the article: "Un ancien document inédit sur les Todas by P. L. Besse, S. J. (Anthropos, Wien, 1908, III, 294-96.) Points out that the "early document" published by Father Besse had appeared in 1906 in Rivers's *The Todas* and that better copies of the MSS. are to be found in the British Museum. According to M. *pallem* is the same as *pālāl* or *palol*, related to the Dravidian word for "milk." So this name of the Toda priest and *paller* have nothing to do with each other.

van Oost (P.) Recueil de chansons mongoles. (Ibid., 219-33.) Native texts, music, and French translations of 11 Mongol songs (Nature, Wild Goose, Distant Greeting to Family, My Horse, Festival Song, Wonders of My Country, Buddhist Meditation, Hymn to Buddhist Triad, My Brown Horse, Spring, The Narrow River).

Peet (S. D.) The cosmogony of the Bible compared with that of the ancient pagans. (Amer. Antiq., Chicago, 1908, XXX, 145-60, 8 fgs.) Treats of Semitic, Greek, Egyptian, Hindu, Chinese, Teutonic, ancient American cosmogonic lore, asterisms, etc.

Pionnier (M.) Notes sur la chronologie et l'astrologie au Siam et au Laos. (Anthropos, Wien, 1908, III, 489-507, 22 fgs.) Treats of eras, cycles, and years (3 eras with major cycle of 5 minor cycles — each of 12 years); how to tell the age of a Siamese or Laotian; lucky and unlucky marriages (auguries from animal name of birth-year and from metal

element); forecasting lucky or unlucky years.

Proctor (H.) The tree of life. (Amer. Antiq., Chicago, 1908, xxx, 25-27.) (Discusses the Biblical evidence that the eating of the "tree of knowledge" meant carnal intercourse and continuance under the law of generation, while eating of the "tree of life" signified escape from the seduction of the serpent and coming under the law of regeneration.)

Robinson (G. L.) The vaulted chambers of Petra's high places. (Ibid., 67-72, 3 fgs.) Argues, from Biblical evidence, etc., that, "at Petra, these 'roofed-in chambers' were probably intended and actually used for feasting and prostitution, as well as a depository for idols."

Rose (H. A.) Hindu birth observances in the Punjab. (J. R. Anthropol. Inst., Lond., 1907, xxxvii, 220-36.) Treats of observances before and at birth (premature birth, unlucky times for birth and remedies for counteracting the evil influences of the planets, — e. g., symbolic birth from a cow, the first-born, places of confinement, *satyâ*-worship, after-birth, death in child-bed), observances subsequent to birth (period of impurity and taboos, — forty days and rites for each, the *javolân*, well-worship, suckling, fosterage, first-clothing or *cholâ*, naming customs, proper names, tonsure, etc.).

— Muhammedan birth observances in the Punjab. (Ibid., 237-60.) Treats of birth-ceremonies, songs sung to woman, food, tonsure, procedure during the six days after birth; treatment of mother (showing the stars, etc., offerings, fosterage, girl-playmate, verses for humming and singing, women's vigil, birthday, weaning, circumcision, "ride on a mare," piercing of nose and ears); vows, etc.

de St Élie (A. M.) La femme du désert autrefois et aujourd'hui. (Anthropos, Wien, 1908, III, 53-67, 181-92, 5 pl.) Treats of the condition and status of the Bedouin woman before and since the advent of Mohametanism. Esteem for woman (names for woman, ancient queens, reverence for the Virgin Mary, priestesses and wise women, *hakimat*, burial alive of female children), tradition attributing to women the origin of all evils, customs at the birth of a daughter, first education of girls, education of young women, marriage and wedding customs and ceremonies, divorce

(sterility a chief reason), capture of women (still common), woman as wife, rights and duties as mother, old age and widowhood. Father de St Élie objects to the statement of Le Bon that "Islamism has elevated the condition of woman," holding that "wherever it has penetrated Mohametanism has lowered the condition of woman, making her an utterly inferior creature, the servant of man and his passions." The women of the completely pagan, Christian, or Hebrew tribes were loved, honored, respected and well-treated. The Bedouin woman lost much with the coming of Islam.

— Les Racusiens. Réponse au R. P. L. Cheikho, S. J. (Ibid., 556-58.) Replies to Father Cheikho's arguments against identifying the Racusiens and Monothelites, which identify Father de St Élie still maintains.

Schotter (A.) Notes ethnographiques sur les tribus du Kouy-tcheou, Chine. (Ibid., 397-425, 2 pl.) Treats of name and character of country, races (Chinese; Y-jen of Thâi stock, Miao or "barbarians") and the Miao (pp. 404-25): Name *Miao* (usually translated "sons of the soil," but S. suggests identity with *Yeou* used by the Y-jen to designate them); priority of the Miao (of the three names often borne by localities, — Chinese, Y-jen and Miao, the last is the one that best suits the place); origin of Miao (their national traditions are preserved in rhythmic songs); fabulous ancestor, *Pan-hu*; political situation (no longer any *Sou miao*, or unconquered Miao, all being subject to Chinese authority); revolts; usages, customs, etc. (marriage, funerals), dress; character (less cunning than Chinese, less open to missionary influence and ideas than other races; they have "the morality of the heathen"); language (various tribes speak dialects of one language; according to S. the Miao "have no system of writing"); superstitions (demon-cult); religious traditions (creation of the world and of man, — the creator was a potter and the skull is only a vessel turned upside-down; deluge-legends; origin of diversity of languages; story of King Bamboo).

Scidmore (E. R.) Koyasan, the Japanese Valhalla. (Nat. Geogr. Mag., Wash., 1907, xviii, 650-70, 9 pl., 2 fgs.) Account of visit, description of services, golden hall (one of the most splendid temples in Japan), cemetery (the feature

of Koyasan), hall of 1000 lamps, splendid monuments and tablets, honoring the dead soldiers, the most wonderful religious painting in Japan,—the Amida Ni-ju-go Bosatsu, or Buddha and his twenty-five angels painted by Eishin Sozu.

Volpert (A.) Gräber und Steinskulpturen der alten Chinesen. (Anthropos, Wien, 1908, III, 14-18, 3 pl., 1 fig.) Brief account of ancient Chinese stone graves in Shantung (some coffin-like, others large as rooms), and the sculptures upon the so-called *shy shi*, or "stone houses," which in the Han period were placed in honor of the dead upon graves of importance. Scenes from the lives of the departed were carved on these stones. The burial form of the stone cist dates from the Han dynasty (B. C. 206-A. D. 220). Three varieties of sculpture occur.

Wake (C. S.) A Khasi folk-tale. (Amer. Antiq., Chicago, 1908, XXX, 118-20.) The tale of "U Manik Raitong and his Flute," reproduced from the recent work of Maj. Purdon. This story "is so much in character in some of its incidents with stories current among some of the Plains Indians."

Zachariae (T.) Die weissagende indische Witwe. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 177-81.) Cites further evidence that the Hindu widow in the *suttee* is looked upon as a fortune-teller, etc.

Zumoffen (G.) L'âge de la pierre en Phénicie. (Anthropos, Wien, 1908, III, 431-55, 17 pl., 6 figs.) Gives results of investigations at "stations," etc., of the paleolithic period in Phenicia. Akbyeh (implements of Chellean type and some approaching Mousterian); Doukha (among many specimens some of St Acheul type); Keferaya (Mousterian scrapers); Adloun, between Tyre and Sidon (two caves; instruments of Acheulean and Mousterian types; bones of bison, deer, goat, wild pig); Rasel-Kelb, the Greek Lycus (rock-shelters, etc.; animal remains,—rhinoceros, bison, deer, etc.; Mousterian implements numerous); Nahr Ibrahim, near ancient Byblos (caverns; bones of bison, goat, deer, wild pig); no Chellean implements, but some Mousterian; Antelias (pp. 446-452); source of the Nahr-el-Kelb (3 caverns; animal bones; Aurignacian implements); Batroun. The Antelias cavern is the most interesting and important paleolithic site known from Central Syria; remains of

ashes, etc.; bones of many animals; human bones,—an extremely low maxillary, fragments of humerus, cubitus, radius, bones of foot, etc.; stone implements of Aurignacian type. S's earlier researches were published in his *La Phénicie avant les Phéniciens*.

INDONESIA, AUSTRALASIA, POLYNESIA

Bauer (L. A.) The work in the Pacific ocean of the magnetic survey yacht "Galilee." (Nat. Geogr. Mag., Wash., 1907, XVIII, 602-11, 7 pl., 1 fig.) Some of the illustrations (native types of Fanning id., the Marquesas, Pago Pago, Fiji, etc.) are of ethnologic interest. One represents Samoan women playing cricket.

Best (E.) Personifications of nature among the Maoris of New Zealand. (Amer. Antiq., Chicago, 1908, XXX, 140-43.) Notes on *Papa* (Earth mother) and *Rangi* (Sky father) and their offspring; *Mahuiika* (personification of fire and wife of the son of the sun); the *mauris* or charm-stones of the forest; the *tipuas* or natural inanimate objects having supernatural powers. All the principal trees "sprang from certain female beings through the agency of *Tane*, as the sweet potato sprang from *Pani*."

Bischofs (J.) Die Niol-Niol, ein Eingeborenstamm in Nordwest-Australien. (Anthropos, Wien, 1908, III, 32-40, 1 pl., map.) First part. Treats of the question of the aborigines and "civilization" (according to B. "a black woman as a rule, after bearing a half caste child, never brings a full-blood one into the world"; native women are often fertile with white men after having been long sterile with husbands of their own race), etc. Reservations and islands are too much needed for the whites to make them very serviceable for the blacks. The missions do good work. B.'s plan is for the Government to establish cattle-stations at every aboriginal center, with agricultural addition, to be carried on by the missionaries or the state authorities.

Emerson (N. B.) Hawaii's race-problem. (So. Wkmn., Hampton, Va., 1908, XXXVII, 110-113.) Points out that the meeting and mingling of races is inevitable and the problem is to be solved by "the finding or establishing of a *modus vivendi* by which the Occidental and the Oriental can meet together under certain restrictions for the purpose of exchange-

ing certain benefits, not for the sake of ousting one another from place or function."

Grimshaw (B.) In the savage South seas. (Nat. Geogr. Mag., Wash., 1908, XIX, 1-19, 11 pl., 5 fgs.) Contains notes on natives of Fiji and the New Hebrides (*yanggona* drink, dress and ornament, deformed skulls, wooden images of ancestors, etc.). Illustrations (*yanggona*-making, infant heading-binding, dances, "sacred house," ancestral idols, scar-tattooing, etc.) of ethnologic interest.

Howitt (A. W.) The native tribes of southeast Australia. (J. R. Anthropol. Inst., Lond., 1907, XXXVII, 268-78.) Replies to criticisms of author's statements in his *Native Tribes of Southeast Australia* by Andrew Lang in his *The Secret of the Totem*.

— Australian group-relationships. (Ibid., 279-88.) Against Lang, H. maintains that the tribes of the southeast who have not got *pirrauru*, "did at one time have a marriage of the type of the *pirrauru* of the Dieri." Far back H. sees "a period of general promiscuity between the sexes." At pages 287-89 are given lists of marital, parental, filial, fraternal, etc. terms in various Australian tongues.

— The native tribes of Southeast Australia. (Amer. Antiq., Chicago, 1908, xxx, 81-95.) Criticizes statements by R. H. Mathews in two recent papers and replies to his critiques of the author's views, etc. H. thinks M. altogether mistaken in his opinion that exogamy does not exist among the Victorian tribes. He also thinks the Kurnu tribe to be now a mixture,— with some of the tribes "the younger generation grew up in comparative ignorance of the old customs and beliefs of the tribes to which their parents belonged (this was largely due to the "station" policy of the Government, the education of the native children, etc.). The total number of aborigines in Victoria in 1907 was 270 (including 81 half-castes) as against 1,690 in 1861 and about 6,000 in 1835.

— Personal reminiscences of Central Australia and the Burke and Wills expedition. (Rep. Austral. Ass. Adv. Sci., 1907, repr., 1-43.) Contains references (pp. 26, 31, 36) to aborigines.

ten Kate (H.) Opmerkingen naar aanleiding van het opstel Dr G. Grijns over reukmetingen. (Geneesk. Tijdschr. v. Nederl.-Indië, 1907, XLVII, 14-20.) Observations on Dr Grijn's investigations

of the sense of smell, which indicated that that of the natives (Javanese) was twice as keen as that of the Europeans." Dr ten K. thinks G.'s natives were a sort of *élite* and did not represent the Javanese generally, in view of the less sense of smell among the Japanese, etc. Anatomical and physiological factors, as well as psychological, have to be taken into account here.

Lang (A.) Exogamy. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, 1, 65-78.) Argues that "the Arunta rule, with consequent non-exogamy of totems, can be nothing but a relatively recent innovation, which has not yet produced all its necessary results;" also that "the non-recognition of physical paternity is not necessarily a survival of pristine ignorance of physiology, but is a logical consequence of the Central Australian philosophy of eternal incarnation of spirits." Moreover, there are "natural human motives, *vera causa*, for every step in the evolution of Australian marriage rules, so far as we know these rules." European group sobriquets (*blason populaire*) "are not a survival of totemism, but they indicate a popular tendency to give such group sobriquets, out of which totemism may have arisen."

Mathews (R. H.) Some native languages of Western Australia. (Amer. Antiq., Chicago, 1908, xxx, 28-31.) Grammatical outline of the language spoken in the neighborhood of Perth, based on an elementary grammar of that tongue published by Mr Charles Simmons in the *Western Australian Almanac* for 1842. The language was "practically the same as far south as King George's Sound; it also extended north from Perth about 150 miles or further."

Mead (C. W.) The Bismarck Archipelago collection. (Amer. Mus. J., N. Y., 1908, VIII, 37-42, 3 fgs.) Treats briefly of "taboo" or ghost house, *malagans* or ghost-house idols, implements and musical instruments (drum, trumpet, pan-pipe), etc. The Schroeder collection contains some rare objects.

Meier (J.) Mythen und Sagen der Admiraltätsinsulaner. (Anthropos, Wien, 1908, III, 193-206.) Native texts with interlinear translations of 5 myths about man (4 on "why we die") and 8 animal tales (*tjauka*-bird, bird-dances, how dog lost speech, mouse and polyp, fish-

eagle and snake, dove changed to a woman, man in belly of fish, etc.)

Peckel (G.) Die Verwandtschaftsnamen des mittleren Neumecklenburg. (Ibid., 456-81.) Detailed and classified list, with explanatory notes, schemata, etc., of the terms denoting and referring to the 28 relationships recognized by the natives of central New Mecklenburg, from husband and wife to "name cousins."

Pösch (R.) Rassenhygienische und ärztliche Beobachtungen aus Neuguinea. (A. f. Rassen. u. Ges.-Biologie, München, 1903, v, 46-66.) Treats of prevalent diseases (scarlet fever and measles, alcoholism, gout, diabetes, diphtheria and typhoid not known; bronchitis, pneumonia, rheumatism, malaria, — often fatal in children, ring-worm, etc., common; tuberculosis, elephantiasis, leprosy, cancer, dysentery, icterus, — epidemic in children in 1904, rachitis, nervous diseases, *tic* of facial muscles, *amok*-like affections, suicides occur), nutrition preservation and increase of the race (tobacco smoking and betel chewing play an important rôle; regulation of sexual relations, chastity and conjugal faithfulness highly prized by some tribes, little by others; infant mortality high, due in part to malarial and careless treatment; state of teeth very good, no caries; no evil results of interbreeding, e. g., among the isolated Monumbo; medicine and curative procedures).

Pratt (A. E.) Strange sights in far-away Papua. (Nat. Geogr. Mag., Wash., 1907, XVIII, 559-72, 5 pl., 2 figs.) Abstracted by editor from author's *Two Years among the Cannibals of New Guinea* (Phila., 1907, 360 pp.). Treats of Tugeri, personal ornaments, trading village, the "piebald" Motu-motu, spider-web fishing-net, nose ornaments and head-dress, drums, bleeding, etc.

Preserved tattooed heads of the Maori of New Zealand. (Amer. Mus. J., N. Y., 1908, VIII, 73-76, 2 figs.) Notes on process of tattooing, embalming, etc. These heads are now extremely scarce.

Reiter (J.) Der Ackerbau in Neuguinea und auf den angrenzenden Inseln. (Anthropos, Wien, 1908, III, 234-38.) General account of agriculture in New Guinea and neighboring islands. Manure is unknown (prejudice against it exists), but letting lie fallow is common. The inland tribes are more agricultural than those of the coast. Yams, *taro*, sweet potatoes are planted largely. The harder

work is done by men. Coconuts, bananas, bread-fruit, *pandanus*, betel-nut, and papaya are cultivated also (manioc only in Bogia bay). The sago-palm is important. R. describes the making of a plantation. Tobacco is planted to some extent.

Stone (A.) Idol from Tahiti. (Amer. Mus. J., N. Y., 1908, VIII, 20-21, 1 fig.) Note on an ancient stone idol (a human head and arms have been roughly carved on the upper end) now in the Museum.

Ten years in the Philippines. (Nat. Geogr. Mag., Wash., 1907, XVIII, 141-48.) Abstract from Report of W. H. Taft, Sec. of War.

AMERICA

Ashmead (A. S.), **Grana** (F.), and **Gepp** (G. R.) Origin of syphilis in pre-Columbian America, etc. (Amer. J. Dermatol., 1908, 226-33.) According to Dr Grana, "there can be no doubt as to the existence of syphilis in America previous to its discovery," — it was the Quechuan *huanti*. There appears to be, however, no proof that the llama suffered from this disease in pre-Columbian times. At present in both Indians and llamas syphilis is rare. The quicksilver cure was not known before the coming of the Spaniards. The results of experimental inoculation of llamas with syphilis are also given.

Bayliss (C. K.) The McEvers mounds, Pike county, Illinois. (Amer. Antiq., Chicago, 1908, XXX, 97-101.) Brief account of the explorations of mounds nos. 1-8.

Boas (F.) Second report on the Eskimo of Baffin land and Hudson bay. (Bull. Amer. Mus. Nat. Hist., N. Y., 1907, xv, 371-570, 96 figs., 6 pl.) Treats of material culture (instruments, utensils, weapons, decorative art, etc.), general observations (on Eskimo of various regions in question), customs and religious ideas (mythology, birth and childhood, death, game-customs, charms, *angekok*, fall festival, etc.) of Eskimo of Southampton id., west coast of Hudson bay, Hudson str., Ponds bay, Cumberland id. At pp. 518-36 are given English texts of 18 tales from Cumberland id., at pp. 536-54 texts of 22 tales from the west coast of Hudson bay, and at pp. 558-64, 3 native texts from Cumberland id., with interlinear and free English translations. Among Dr B's conclusions are: The relations between the Eskimo of Hudson

bay and Baffin land and those of Greenland and of Alaska are much closer than has been generally assumed; the exuberance of form so characteristic of objects of Eskimo manufacture west of the Mackenzie river is due essentially to the stimulus received from foreign cultures, particularly from that of the Indian. The Eskimo have deeply influenced the culture of some of the N. E. Asiatic tribes (Chukchee, Koryak), and these may possibly have influenced the Eskimo methods of skin-decoration. Eskimo pictographic etching is more related to Indian art. The woman's knife is not of as late introduction into Greenland as Solberg thinks, nor are simple harpoon points made of a single piece of bone necessarily older than those made of bone with a stone point. The edging of knives with small pieces of iron is older than the introduction of European iron. The data in tales and legends also indicate closeness of culture originally, from Alaska to Greenland. Alaskan culture is much modified by Indian and possibly also by Asiatic influences. Eskimo taboos of contact between land-animals and sea-animals suggest an inland origin for the stock.

Boyle (D.) Additions to the Museum, 1907. (Ann. Arch. Rep., 1907, Toronto, 1908, 7-11.) Of the 588 specimens listed, perhaps the most interesting are the plaster cast masks of 8 Iroquois (one only full-blood) from Lorette, Caughnawaga, St Régis, and Oka, made from life by a Toronto artist.

— Review. (Ibid., 12-19.) Résumés briefly the activities of the Provincial Archeological Museum 1886-1907.

— Notes on some specimens. (Ibid., 20-37, 2 pl., 10 fgs.) Brief descriptions of two large clay vessels; a number of catlinite pipes of which 5 are from Ontario, 9 from Manitoba and the N. W.; spindle whorls; a stone cist at Streetsville, Ont., the first structure of this kind to be found in Ontario; rock-paintings (probably Algonkian) on the N. shore of Nipigon bay; a copper "scraper," from a gravel-pit near Nipigon; a stone club or hammer from the Blood Indian reserve, N. W. T., etc.

— The killing of Wa-sak-apee-quay by Pe-se-quan, and others. (Ibid., 91-121.) Transcript in detail of the evidence at the trial, at Norway House, Keewatin, October 7, 1907, of a Cree

Indian for murdering his wife as a *wehtigo* (*wendigo*).

Capitan (L.) Cours d'antiquités américaines du Collège de France (Fondation Loubat). Leçon inaugurale. (R. Éc. d'Anthr. de Paris, 1908, XVIII, 89-111.) Résumés briefly the history of man in America (C. favors multiple origin of American man, and seems also to recognize comparatively recent Asiatic influences). The geological data, cave-man, mound-builders, cliff-dwellers and Pueblos, stone age Indians, Mayas and Aztecs, Chibchas, Incas—four centers of American civilization—are briefly considered.

Charnay (D.) Les ruines de Tuloom d'après John L. Stephens. (J. Soc. d. Amér. de Paris, 1906, N. S., III, 191-95, 1 pl.) Describes after Stephens' *Incidents of Travel in Yucatan* (N. Y., 1847), the temple ruins of Tuloom in Yucatan.

Chervin (A.) Conférence sur l'anthropologie bolivienne. (C. R. Assoc. Franç. Av. Sci., 1907, extr., 1-20, 4 fgs., map.) Gives results of anthropometric measurements of 111 Aymaras, 75 Quechuas, and 22 *métis*, all of whom except 16 were males, from the high plateaus of Bolivia. Both Aymaras and Quechuas are brachycephalic (av. index 82), about $\frac{1}{3}$ being mesaticephalic. In about $\frac{1}{2}$ of the cases the stature is greater than the finger-reach. The Quechuas are taller than the Aymaras, though the finger-reach of both is the same. The thoracic circumference of the Aymaras is greater and the trunk longer; their forehead is also lower and more retreating and the height of head less. The skin-color of the Quechuas is darker, also the eyes. Optimistic views of the future of the *métis* race of Bolivia and the Indians are entertained,—the 24,000,000 people who inhabit the mountain regions of Spanish America count about 16,000,000 *métis*, 6,000,000 Indians, and 2,000,000 pure whites. Dr C. is of opinion that the amplitude of chest observed among the Indians of the plateaus is due to race and not to altitude of habitat. The detailed anthropometric data, etc., of this expedition (Sénechal de la Grange et de Créquy Montfort) have appeared in two volumes on *L'Anthropologie Bolivienne*. In all some 500 anatomical specimens (skulls and complete skeletons) of pre-Spanish origin were collected.

Darton (N. H.) Mexico, the treasure-

house of the world. (Nat. Geogr. Mag., Wash., 1907, XVIII, 493-519, 19 pl., 2 figs.) The illustrations (Indian types, mestizos, sacrificial stone, etc.) are of ethnologic interest.

Dixon (R. B.) Some aspects of the American shaman. (J. Amer. Folklore, Boston, 1908, XXI, 1-12.) Treats of sex (in America women are widely permitted to become shamans; they sometimes, e. g., in northern California, equal or excel men), heredity (plays small rôle with some tribes, more commonly hereditary element but moderately developed; individual initiative and conscious seeking common; also supposed selection by supernatural beings and, more rarely, by older shamans, etc.), indications of shamanship (partly subjective and personal as dreams, visions or extraordinary experiences, partly patent to everybody), sources of power (animal spirits, local spirits and those of natural phenomena, ghosts of the dead, greater deities, — the last a comparatively restricted belief and ghostly origin rather rare), method of gaining control of power (fasting and solitude widespread, bodily cleanliness obtained by bathing, purgation, etc., offerings and sacrifice, drugs rather rare in N. America; procedures sometimes purely individual, sometimes teaching, etc., by older shaman), functions of shaman (healer, medicine-man and methods of cure, — among Cherokee, Navaho, Apache, etc., complicated formulæ, the shaman taking on more the character of a priest; sorcerer, preparer of charms, etc., use of trick-and legerdemain; seer or prophet, — Siberian "spiritual flight" rare, — divination, trances, etc.; priest more noticeable among Plains tribes, little among those of lowest culture; educator, keeper and preserver of myth and tradition, arts of writing and divination, — teachers passive or active), organization (little organization where little specialization, highest in Mexico, C. America, Peru), standing in community (changes with changing conditions, often most powerful in times of peace, least in war), development (healer-sorcerer, shaman-sorcerer, shaman-priest). According to Dr D. "the shaman in America may be said as a type to exemplify one of the most characteristic attributes of the Indian as a race," and proves that, in spite of minor differences, "the culture of the

American Indians is fundamentally one in type."

Du Bois (Constance G.) Across the purple sea. An Indian tale. (So. Wkmm., Hampton, Va., 1908, XXXVII, 101-06.) An elaboration of a California Mission Indian myth of Kwil-Yew and his adventures.

Emmons (G. T.) The use of the Chilcat blanket. (Amer. Mus. J., N. Y., 1908, VIII, 65-72, 4 pl.) The primary use was "as a blanket worn over the shoulders upon dance or ceremonial occasions by both sexes." As dress of the chief it corresponded to the eagle-feather war-bonnet of the Plains. The sleeveless shirt of similar material, weave, and character, was rare and worn by men only. After death the blanket serves as shroud, and after the cremation of the corpse and the deposition of the ashes, it is hung on the outside of the grave-house. In the eighties blankets and shirts were still in common use among the Chilcat, but white influences, etc., have caused their disappearance. Many of the old blankets are beautiful in technique, coloring, and design.

— The Chilcat blanket. With notes on the blanket designs, by Franz Boas. (Mem. Amer. Mus. Nat. Hist., N. Y., 1907, III, 329-401, 4 pl., 58 figs.) For notice of this valuable monograph, treating in detail of this interesting development of the art of the North Pacific Coast, see *American Anthropologist*, 1908, N. S., X, 296-98.

Fewkes (J. W.) Mural relief figures of El Casa del Tepozteco. (Proc. Davenport Acad. Sci., 1907, X, 146-52, 6 pl.) Study based on photographs by the author during a recent visit to Mexico and on a series of drawings by Sr B. Verazaluze, the custodian; 13 designs are considered, and suggested interpretations discussed. These relief designs "are among the most instructive relics of serial paleography to be found in place north of Chiapas." This little known temple is situated in the mountains above the Indian pueblo of Tepoztlan. The carved relief figures were painted red. The most elaborate design represents some carnivorous animal.

Friederici (G.) Affengesichten aus America. (A. f. Anthropol., Brnschw., 1908, N. F., VII, 16-21.) Treats, with numerous bibliographical references, of stories and legends relating to monkeys in America: Ability of monkeys to ham-

mer and to throw (early Spanish historians and chroniclers report throwing of various objects, including stones in the Isthmus region, Venezuela, Peru, etc.; also numerous tales from the Chaco and Brazil); pulling arrows out of wounds and throwing them at the hunter, etc.; cooperation; coitus of Indians and female monkeys and between male monkeys and Indian women (proportionately few stories from America); tailed men (reported from Cuba; N. Atlantic coast, probably due here to the Eskimo with their tailed clothing; also the "tailed" Ugina on the upper Juruá, said to be descended from Indian women and the *coatá* monkeys; the "tailed men" of the interior of Demarara, of parts of Chile, Peru, etc.). F. considers that the wearing of animal-tails by Indians has often given rise to stories of "tailed" men.

Geoghegan (R. H.) Pri kelkaj remarkindaj similajoj inter la antikvaj kalendaroj de la amerikanoj kaj la azianoj. (Intern. Sci. Rev., Geneva, 1908, v, 144-49.) Second section. Treats of Chinese and Maya month-names.

Grinnell (G. B.) Wild horses and the Indians. (Forest and Stream, N. Y., 1908, LXXI, nos. 7, 8, 9.) An excellent series of articles on this subject, which became one of such vast importance to the Indians of the plains. Dr G.'s wide knowledge of the Plains tribes, derived from personal contact with them, makes his statements authoritative.

Hill-Tout (C.) Report on the ethnology of the southeastern tribes of Vancouver Island, British Columbia. (J. R. Anthr. Inst., Lond., 1907, XXXVII, 306-74.) Treats of Lekúñen (Songish) and Cowitchin or Kautsen (pp. 363-74). Concerning the Lekúñen, ethnography and sociology (villages, social organization, —septs rather than gentes, classes—chieftains, hereditary nobility, base-folk, slaves, family names and titles, marriage-customs), linguistics (outline of grammar; text of myth with interlinear and free English versions; English texts of 7 myths; vocabulary, pp. 352-63.) The Cowitchin data include origin legend, list of villages, tradition of flood and earthquake; native texts in Island and Lower Fraser dialect with interlinear and free English versions; English texts of two myths; note on clairvoyant powers of Indian women. The Lekúñen have dwindled from 8,500 in 1859 to about

200, and the Kawitsen from 5,005 forty-five years ago to about 800 now. With the Clallan and Lummi of Puget sd. the Lekúñen forms "a distinct sub-linguistic group" of the Salishan stock. **Honors** for Asmundsen. (Nat. Geogr. Mag., Wash., 1908, XIX, 55-76, 2 pl. 8 fgs.) Report of proceedings at banquet of National Geographic Society. Some of the illustrations (Eskimo types, implements, fire-making, toys and dolls) are of ethnologic interest.

Hough (W.) The pulque of Mexico. (Proc. U. S. Nat. Mus., 1908, XXXIII, 577-92, 19 fgs.) Treats of agave culture, collection of sap, or *aguamiel* and its transportation, *tinacal* (vat), *pulquerias* (inns), vendor's outfit, manufacture, adulteration, etc., of *pulque*, the native Mexican intoxicant. Dr H. believes that the discovery of the sap-yielding quality of the agave was made by the old Mexicans while searching for the larvæ of the *Acentrocne me kollari*, a white grub, still sold (boiled and wrapped in a cover of agave) as a delicacy on the streets of Mexico. The search for fiber may also have been a contributory factor.

von Ihering (H.) Os Índios Patos e o nome da Lagoa dos Patos. (R. Mus. Paul., S. Paulo, 1907, VII, 31-45.) Treats of the "Patos Indians" and the name of the Lagoa dos Patos in Uruguay-Brazil, resúming historical data, etc. There never existed a tribe of "Patos" Indians, and the lake and river names in question came from some other source, possibly from the presence of aquatic birds in this region.

— Os machados de pedra dos Índios do Brasil e o sur emprego nas derrubadas de mato. (R. Inst. Hist. de S. Paulo, 1907, XII, sep., 1-9, 3 pl.) Discusses the stone axes of certain Brazilian Indians (in Alto da Serra, etc.) and their use in cutting down trees, as demonstrated by the author's actual experiment, which one of the plates illustrates. See *Amer. Anthropol.*, 1907, N. S., IX, 424.

de Jonghe (É.) Le calendrier mexicain. Essai de synthèse et de coordination. (J. Soc. de Amér. de Paris, 1906, N. S., III, 197-227.) Same article in German noticed in *American Anthropologist*, 1907, N. S., III, 425.

Joyce (T. A.) Prehistoric antiquities from the Antilles in the British Museum. (J. R. Anthropol. Inst., Lond., 1907, XXXVII, 402-19, 9 pl., 3 fgs.) Brief descriptions of 6 wooden idols, a wooden seat, 3

three-pointed stones, 4 "stone collars," 6 stone pestles, 2 carved stone "rubbers," stone celts (Cuba 1, but Barbados, Jamaica, and St Vincent good collections), 4 carved (human figure on bust in relief on one side), miscellaneous stone objects, pillar-stone (from Nevis), pottery fragments.

Kessler (D. E.) The lighting of the graves. (So. Wkmm., Hampton, Va., 1908, xxxvii, 86-89, 3 figs.) Describes "the feast of All Souls, an annual festival held on Hallowe'en by the Indians of the Mesa Grande reservation of California." The "lighting of the graves" is stated to be "a ceremony almost purely Indian in origin, although connected with the general sentiment of the feast of All Souls."

Koch-Grünberg (T.) Les Indiens Ouitotos. Étude linguistique. (J. Soc. d. Amér. de Paris, N. S., III, 1906, 157-89, 2 pl.) Gives vocabulary (pp. 163-78) obtained in Mar.-Apr. 1905, on the lower Apaporis, outline of grammar (pp. 179-85), and comparative vocabularies (pp. 188-89) of Ouitotan dialects — Káime, Orejone, Miranha-Carapaná-tapuyo, Coëruna. The Ouitotan is a distinct linguistic stock, the dialects of which are spoken by Indians between the Yapurá and Içá in s. E. Colombia.

— Die Hianákoto-Umáua. (Anthropos, Wien, 1908, III, 83-124, 297-335, 1 pl.) First two parts of valuable monograph on this Cariban people of the Caiary-Uaupés, Macáya, etc., in s. E. Colombia, containing a list of grammars, vocabularies, and dictionaries in Cariban languages (pp. 90-95), a vocabulary obtained in 1904 (95-124, 297-332) in German and Spanish, with corresponding terms in other Cariban tongues, etc.

Kroeber (A. L.) Wiyot folk-lore. (J. Amer. Folk-lore, Boston, 1908, xxi, 37-39.) Notes on shamans and their "cures," taboos, dances, puberty-ceremonies of girls, superstitions concerning sexual relations, women in labor, albino deer, salmon, stars, etc. Five is a sacred number; dark-colored stone pipe-bowls are female, light-colored male. Red obsidian with black streaks is "a woman who had not washed at puberty."

— A southern California ceremony. (Ibid., 40.) Cites a ceremony of the Shoshonean Indians near Los Angeles to make some one sick, involving "mak-

ing an earthquake" and "a painting like the earth."

Lehmann (W.) Traditions des anciens mexicains. Texte inédit et original en langue nahuatl avec traduction en latin. (J. Soc. d. Amér. de Paris, 1906, N. S., III, 249-97.) Gives Nahuatl text with Latin translation and explanatory notes, a portion of an unpublished MS. (copied by Brasseur de Bourbourg and now in the Paris National Library), on "The History of Colhuacan and Mexico." At p. 295-97 is given an index of proper names, etc.

Lejeal (L.) Washington Matthews. (Ibid., 305-07.) Brief biography, list of chief publications, etc.

— Quelques travaux récents sur l'Amérique moyenne. (Ibid., 341-44.) Reviews and critiques of recent studies on Central American ethnology and archeology by Sapper, Nuttall, Lehmann, Callegaria, Barbarena, etc.

Lyon (M. W., Jr) Mammal remains from two prehistoric village sites in New Mexico and Arizona. (Proc. U. S. Nat. Mus., 1906, xxxi, 647-49.) Treats of remains from a cave on the upper Tularosa river, N. M., and from the ancient pueblo at Blue post-office, eastern Arizona. Near the cave were formerly four rubble houses, marking it. Interesting is the finding of bones of the buffalo in this cave, "extending its range to within a few miles of the western border of New Mexico, or about 110 miles farther west than hitherto recorded."

Mahoudeau (P. G.) Les documents paléanthropologiques du sud-américain et les processus évolutif des primates d'après M. Florentino Ameghino. (R. Ec. d'Anthr. de Paris, 1908, xviii, 20-30.) Résumés the investigations and opinions of Ameghino on the evolution of the primates in South America, his theory of an independent origin of South American man, etc. The skull of Miramar (according to Ameghino, the oldest human cranium known), the skeleton of Fontezuelas (upper Pliocene), skull of Arrecifes (Quaternary), etc., are discussed. Ameghino believes that both with the prosimians and the apes tree-life is a comparatively recent adaptation. For him "man is not an improved ape, but the apes are bestialized men," — all the fossil apes even of the Old World come under this category. As to cranial formation, the nearest relatives of man are to be found among American monkeys, —

that of the *Saïmiris* is more human than that of the *Pithecanthropus* or that of any known anthropomorphic ape.

Mead (C. W.) The South American blow-gun. (Amer. Mus. J., N. Y., 1908, VIII, 42-43.) Describes the manufacture and use of the blow-guns of the Indians along the upper Caiary-Uaupés, several of which are in the Museum. The guns are made of palm-stems (*Iriarte setigera*) and have sights of boars' teeth. The arrows are poison-tipped with *curari*. A skilful Indian will kill a small bird at 30-40 paces.

Methods of obtaining salt in Costa Rica. (Nat. Geogr. Mag., Wash., 1908, XIX, 28-34, 5 pl., 2 fgs.) Describes obtaining of salt from the low flat lands (flooded at high tide) on the Pacific coast of Costa Rica.

Rivet (Dr) Cinq ans d'études anthropologiques dans la République de l'Équateur (1901-1906). Résumé préliminaire. (J. Soc. d. Amér. de Paris, 1906, N. S., III, 229-37, map.) Treats of author's researches in the prehistory of Ecuador (inter-Andean plateau has always been a seat of higher culture than that of Pacific and eastern plains), Inca remains, the modern Cayapá and Colorado Indians, the Napo Indians and the Jivaros, etc.

Roth (W. E.) "Crotch-cradle" in British Guiana. (R. d. Et. Ethnogr. et Sociol., Paris, 1908, I, 193-199, 24 fgs.) Describes and figures 21 examples (mosquito, dug-out, canoe, honey, crab, bird's nest, snake, *jumbi* or spirit, rat-trap, *hu-e-fish*, fish-trap, *benab-roof*, "silk-cotton" tree, islands, swamp, palm-tree, turtle, butterfly, moon, etc.) from the Arawak and Warau Indians. The game, known in Arawak as "fastening together," and in Warau as "finger-string," is played by boys and girls, but rarely by adults. In one case only were two strings used.

Smith (H. I.) An archeological reconnaissance in Wyoming. (Amer. Mus. J., N. Y., 1908, VII, 22-25, 1 pl.) Notes importance of this area, ethnologically and archeologically—home of bison, etc. In Wyoming (particularly in the eastern part) tipi-circles of stone occur by the hundred; pottery is rare; steatite pots of unique type occur especially in western Wyoming; in front of the caves of this region "there are much village débris, many tipi-circles and some petroglyphs." On some of the picto-

graphs near the Wind River mts. buffaloes, on others horses, are represented. A petroglyph near Shoshone is figured on p. 22.

Solberg (O.) Beiträge zur Vorgeschichte der Ost-Eskimo. Steinerne Schneidegeräte und Waffenschärfen aus Grönland. (Vid.-Selsk. Skr. H. Hist.-Filos. Kl. No. 2, Christiania, 1907, repr., 1-92, 12 pl., 55 fgs., map.) After resumé recent archeological research in Greenland, S. discusses in detail the stone implements, weapon-points, etc., from Greenland, particularly from Kekerlak, etc., in the Disko region. Scrapers, knives, borer-points, awls, axes, *ulos*, etc., harpoon, lance and arrow-points, transitional forms, etc., are considered. According to S., the stone implements, etc., of the Eastern Eskimo are unusually old in character as compared with other Eskimo regions. Isolation has had its influence upon Greenland stone art, and the introduction of iron by the Europeans has influenced it much. The *ulo*, or woman's knife, he thinks, was introduced into Greenland at a relatively late period. In Greenland stone art has two aspects, one retaining old forms, etc., from the original Eskimo home, the other showing special forms developed *in loco*. See *Boas* (F.).

Sparkman (P. S.) A Luiseno tale. (J. Amer. Folk-lore, Boston, 1908, XXI, 35-36.) Tale of origin of a spring at the place where was cremated a man bitten by a rattlesnake—he had lost his *elut*, while drinking in Pavawut's house (i. e. pond).

Speck (F. G.) The Negroes and the Creek Nation. (So. Wkmn., Hampton, Va., 1908, XXXVII, 106-110.) Sketches past and present conditions. The Indians were easy masters and the slaves and the latter adapted themselves to the culture of the former, adopting their language (to-day many speak Creek better than English), and taking up the Creek harvest ceremony in the absence of other religious activities. The influence of the Negroes is seen in certain peculiar mythical ideas (out of harmony with American Indian mythology in general) and in a "minimizing of the credulity and seriousness with which the Creeks regarded their native beliefs," while, on the other hand, "in the ordinary customs of daily life and practice the Negroes and mixed-bloods of the nation show the characteristics of Creeks." There are

four classes : Old full-blood conservative Indians with nearly all their native attributes ; the mixed Indian-Negroes who are conservative too and have become Indianized ; so to speak ; the progressive Indians and mixed bloods, who have become modernized ; and the old Negro freedmen, who hold themselves intact from both modern influences and Indian influence, preserving what is best represented by the 'old plantation' type." The second class are the most numerous and many become dominant. Dr S. takes an optimistic view of the prospects of this "race amalgam," which is of great ethnologic interest.

Spinden (H. J.) Myths of the Nez Percé Indians I. (J. Amer. Folk-Lore, Boston, 1908, XXI, 13-23.) English texts of 11 brief myths (creation story, Iltsweitsix, the Kamiah monster, how the salmon got over the falls, the log-worm, coyote and winter have a war, coyote and the grizzly bear, coyote and salmon, Katstainomiots or elbow-baby, porcupine and coyote, up a creek, coyote and fox) collected in the summer of 1907 chiefly from an old Indian formerly shaman and chief and for many years a Methodist minister. The chief figure is coyote (culture-hero, buffoon, and dupe). Notes referring to analogous tales.

Tozzer (A. M.) A note on star-lore among the Navajos. (Ibid., 28-32, 4 fgs.) As "a rather extraordinary instance of Indian acumen," the representations on a gourd-rattle (by means of holes) used in connection with the ceremony of the Night Chant, of certain groups of stars as compared with their actual appearances in the sky (Schweig's *Tabula Caelestes*). Among the groups and clusters wholly or partially figured are : Constellations of Auriga, Urza Major, Taurus, Pleiades, Hyades, Orion. The exactness of the Indian representation is striking and evidences their "keen sense of observation."

Westfälische Hochzeitsladung in Missouri. (Z. d. Ver. f. Volksk., Berlin, 1908, XVIII, 99-101.) Reprinted from *Die Amerika* (St Louis) for Apr. 21, 1907. Account of wedding-invitation in rhyme used among the Westphalian Germans of Florissant, St Louis co., Mo.

Wintemberg (W. J.) The use of shells by Ontario Indians. (Ann. Arch. Rep. Ont., 1907, Toronto, 1908, 38-90, 15 pl.) Treats of shell-fish as food (only one "shell-heap" reported from Ontario, — in the Rice Lake district, near the Indian mounds at Cameron's Point) ; shells in the domestic arts and manufactures, — cups, spoons, knives, razors and tweezers, in pottery-making, tanning, wood-working, as fish-hooks, shell trumpets, etc. (some ideas as to possible uses of certain implements are purely conjectural) ; shells used as ornaments (beads, pendants, gorgets, — but two engraved gorgets from Ontario are in the Museum) ; wampum ; shells in aboriginal commerce (presence of *Busycon* and other tropical shells noted).

Work (M. N.) The spirit of negro poetry. (So. Wkmn., Hampton, Va., 1908, XXXVII, 73-77.) In slavery days three things were emphasized in negro songs — life is full of sorrow and trouble, religion is the best thing in the world, the future life is happy and eternal. The poetry of the free negroes of the North had a wider range. The war and emancipation greatly influenced negro poetry, and the poets "sang of the triumphs of liberty and the meanings and possibilities of freedom." The later poetry is principally objective. Now, again, the time is ripe for poetry representing the deep inner life of the negroes.

Wright (A.) An Athapascan tradition from Alaska. (J. Amer. Folk-lore, Boston, 1908, XXI, 33, 34.) English text of younger brother, monster-killer myth, explaining why the ermine has white around its neck.